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THE FIRST NUMBER
OF
THE ETYMOLOGICAL
ORGANIC REASONER:

OR
Eldestan Radchenistres Gelwitnesla,
Oldest Reckoner's Witness;

WITH
OBSERVATIONS
ON
THE WORKS OF MR. WHITER, AND MR. TOOKE:

AND ONE SHEET OF
The Gothic Gospel of St. Matthew;

AND ANOTHER OF
The Saxon Durham Book,
IN ROMAN CHARACTERS;

AND
A LITERAL ENGLISH LESSON.

BY *SAMUEL HENSHALL, M.A.*

RECTOR OF ST MARY STRATFORD BOW, MIDDLESEX;
LATE FELLOW OF BRASEN-NOSE COLLEGE, OXFORD:

AUTHOR OF SPECIMENS AND PARTS OF THE HISTORY OF SOUTH BRITAIN, ETC.

London:

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AND SOLD BY J. WHITE, FLEET STREET.

1807.

le tha, Ælfred, Coning, thas togædre gegaderode, and awritan, Het monege,
thara the ure foregengan heoldon, tha the me heodan.

Alf. Laws. Brit. Mus. Bibl. Cott. Nero. A. i. p. 57. Saxon.

*I then, Alfred, King, these together gathered, and written, Hights (behests)
many, those that our foregangers (fore-goers) held, those that me hold.*

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TO

RICHARD HEBER,

ESQ. M. A.

RESPECTED SIR,

FLATTERY is as grating to my ear, fulsome to my eye, and odious to my mind, as truth is sweet, pleasing, and satisfactory. I never was insensible of literary favours received, nor unwilling to acknowledge them; and I here publicly avow, that if I had not been honoured with your acquaintance, and generously furnished with rare and scarce books from your excellently selected library; like all other *English* septentrional scholars, I should still have called the UPSAL IMPRESSED FRAGMENTS of the fourth century, the *manuscripts* of Ulphila: I should never have pursued the study of Gothic learning, with an ardour that defies alike the mis-

representations of the malevolent, the envy of sciolists, and the self-corroding rancour of revenge. If I live to publish a Gothic and Saxon sheet, similar to those now presented for your acceptance, every month, or, at furthest, every two months, the whole will be completed in two years, and form volumes, perhaps not unworthy of a place amongst your *duplicates* from the king of Denmark's library. Errors manifold you must expect to find in such a *novel and original work*; but your liberal mind will make allowances for them; and, I flatter myself, you will frankly point out many inaccuracies for future correction.

Believe me, SIR,

Your's, gratefully and sincerely,

SAMUEL HENSHALL.

ST. MARY STRATFORD, BOW,

MARCH 25, 1807.

THE ETYMOLOGICAL ORGANIC REASONER.

I ADDRESS Mr. Whiter, and Mr. Tooke, as literary characters of the first rank in etymological knowledge; as men of independent minds, as self-thinking beings endued with a comprehensive intellect, expanded ideas, and a concatenated range of thought. I address them as scholars, whose sentiments often vibrate in unison with the oscillations of my own brain*; whose suggestions have much facilitated my researches; and whose investigations, when wisely exerted, rightly directed, and justly applied, would produce new and strong beams of light, to irradiate and purify the gloomy horizon of learning. I further address them as a fellow-traveller, whose eye is ever fixed on the same grand object, the *TO BE*, the THEN, the END, of all good men—TRUTH: as a fellow-labourer studious to cooperate with them in advancing real science: as an inferior scholar in some departments of literature, though not much inferior in classical knowledge, and conscious of his better acquaintance with SAXON MANUSCRIPTS, and ULPHILA'S IMPRESSED GOTHIC FRAGMENTS.

The incontrovertible principle on which I establish all my philological inquiries, is THIS, that THE UNIVERSAL AND

* I must admit that this is thrown out as a *lure* to modern critics.—But ware, oscillation, and PERICRANIUM.

ORIGINAL LANGUAGE OF HUMAN CREATURES IS COEVAL WITH THE FORMATION OF MAN, EXTENSIVE AS THE HABITABLE EARTH, AND CAN NEVER BE THOROUGHLY CHANGED, TILL HIS ORGANIC POWERS OF SPEECH ARE ENFEEBLED OR DESTROYED; THOUGH THE PRONUNCIATION MAY VARY IN CONSEQUENCE OF THE EFFECTS OF CLIMATE, THE TENSION, OR RELAXATION, OF THE MEMBERS USED, OR HABITUALLY EXERTED.

This is the principle which Mr. Whiter has unconsciously adopted in his very valuable work, when he justly concludes that “*through ALL LANGUAGES which this affinity pervades, the same element conveys the same train of ideas.*” (*Introd. to Etymologicon Magnum*, p. 21.) As to the mode we have adopted in our literary inquiries, there is *really* no difference; for where he uses the term ELEMENTS, or “letters in their abstract state, unformed into words, to represent, record, and propagate ideas,” the same object is attained, when we distinguish them according to the sound emitted by the human voice, arrange them according to the anatomical formation of the body, and the distinct tones produced by the breath, cooperating respectively, with the TONGUE, LIPS, PALATE, TEETH, or THROAT. When Mr. Whiter concludes that “the same elements will continue to preserve the same meanings through every period of succeeding generations,” I am indeed astonished, that he should ascribe such an authenticated universal principle to “a system formed without contrivance, and propagated without design—the baseless fabric, as it might seem, of chance and of change;” (*Etymol. Mag.* p. 507.) when it is so palpably “concreated with our first parents*,” (*Wilkins*); coëval with the forma-

* Otherwise Adam could not have understood the voice of the LORD GOD; though it is highly probable that no one known language is natural to mankind, because the knowledge which is natural would generally remain.

tion of man, dependent on the structure of the human organs, and therefore formed by the same ETERNAL and IMMUTABLE WISDOM, that made the image of God; and which has not only remained "constant and inviolate" since man received the *breath* of life, but will continue unchanged, through all ages, till the Almighty dissolves his own image upon earth.

I am not conscious that any etymological investigator has ventured to take these *sounds naturally significant*, as the grand basis, on which, as the chief corner-stone, his superstructure must be erected; but I am fully convinced that this distinction was inherently known to all nations; the *guttural* AHACHANG and *palatinate* GICHACK; the *labial* BUMAPH; and the *lingual* DATLENETH, of the *Hebrews*, was adopted by the *Greeks* in their corresponding application, and connection, of the same organic elements, K, Γ, X — Π, B, Φ,—and T, Δ, Θ. The system on which I proceed is no "abstract theory," no contrived artifice, but an active practical principle, founded on the basis of experiment, on self-evident facts easily tried by the exertion of the organic powers of speech, and ascertainable to precision.

That such an idea operated strongly on the mind of the learned and penetrating Bishop Wilkins must be obvious to every one acquainted with the REAL CHARACTER OF UNIVERSAL LANGUAGE; and I am half persuaded that I am indebted to his engraving of the anatomical exhibition of the organs of utterance*, for the confirmation of the system on which I have long acted. To convince any man of an active intelligent comprehensive mind, and not *far* prejudiced by the common theory of languages †, that throughout ALL LAN-

* UTA, out, *Gothic*.

† I won't answer for BLOCK-HEADS, or *British Critics*, BELOW dullards,

GUAGES there is a resemblance in the sound, and an affinity of ideas, attached to the tones produced by the exertions of the same organic powers of human speech, let him try the experiment upon himself, and practise a few specimens; I mean let him pursue the wise directions of an almost divinely inspired collect of our church; let him *try*, then *hear*, then *read*, then *mark*, then *learn*, then inwardly *digest* his thoughts*.

A, the *first* letter of the alphabet, in all languages, and the *first*, because, from the construction of the organs of speech, it must be *first* uttered, varies in English pronunciation as it is combined with letters, or sounds, produced by the different members, the *tongue*, the *lips*, the *palate*, the *throat*, the *teeth*; or such as are of the *serpentine* description, or hissing letters; the currish R, or hurrying letter; the ZASTZERASH of the Jews; it is the natural sound emitted by human beings, when the tongue is at the greatest distance from the palate, and no organ of pronunciation is exerted: it is the *breathing* of the Smith of Shakspeare, "with OPEN mouth swallowing a tailor's news." O is the same *breathing*; with a compressed, contracted, or pursed mouth; OU is the same breathing with the lips downward; U with the lower lip elevated, and an appulse of the tongue. The lower the tongue, the deeper and rougher the tone; the nearer it approximates the palate, the higher, and softer, from

(DALATHRO, *Gothic*); the distorting-faced creatures, the French and Italians, apes disfiguring the "*human form divine*;" or the mincing misses, or masters, who cannot, in the language of Collier (*Tim Bobbin*), "open their mouth, and say AYE, but simper and say YES."

* This noble, strong-minded climax, never surpassed in composition, was first pointed out to me by my Oxford tutor, and valued friend, the reverend Dr. Breithwaite, late rector of Stepney, a sound divine, an able scholar, and orthodox churchman.

AU to A *lenis* ; when the tongue is a little convex towards the palate ; E is sounded ; when more convex, I ; till we get the *high guttural palatinate* Y.

B, the first and most simple sound emitted from a *closed mouth*, is pronounced by the *lips* only, without the aid of any other organ, is sonorous but almost breathless ; and is cognate with P, pronounced by the lips (*lisp*) with the tongue a little elevated towards the roof of the mouth, and is little breathless and mute : with F a strong tone produced by a rough breathing from the throat with an open mouth, and the elevation of the lower jaw till the lips approximate each other, except in the centre, without any motion of the tongue : with V, pronounced like F, only with a much stronger *violent* breathing (the *vi*, *vi-is*, *vis*, *vires*, the *vir*, *vigor*, *force*, &c. :) with M a sound produced like F by a rough breathing, and a rise in the centre of the tongue, till the lips are fully closed, and the sound is emitted through the nose (as *hemm*, *hemming*).

In the present brief dissertation I shall not enlarge on this subject, which I have amply discussed in my interleaved Lye's and Johnson's Dictionaries, and from which, at no distant period, if the Almighty visits me not with a third fever, a work combining all the illustrations, and different acceptations, of words given by Dr. Johnson, with new etymologies, analogies, and examinations of "words of the same race" (*Dr. Johnson's Preface*) will be formed. I will not with Mr. Whiter and Mr. Tooke attribute "superlative ignorance" (*Etym. Mag.* p. 39.) to Dr. Johnson, nor ironically call him "the greatest etymologist of the age ;" I will not arrogantly vaunt of my superior attainment in one little branch of the great tree of knowledge of all *things*, *notions*, and *words*, for an arrangement, a definition, an analysis of *all these* can alone constitute a perfect DICTIONA-

RY: a dictionary *i. e.* where all things are taught according to my understanding, “teach-thing-are” TC, TNG, R, the TC element, on the principles of Mr. Whiter, the TNG and R of the organic *natural* system.

Conceited presumption, buoyed up by petulance, and arrogance, may disdainfully ask with its puckered chin, sardonic nose, vacant brow, and unexpanded scull, what has NATURE to do with etymology?—Much every way.—Is there any *natural* musical scale?—Are there two semitones in *fa, la, mi, sol—sol, la, mi, fa*?—Is A grave, *base*, the foundation of the monochord, the *tuning* tone or sound? Let a man exercising the most discordant organs, with the least melodious and uncultivated ear, utter A broad with open mouth, compress his mouth and say O, then sound successively OU, U, A (soft), E, I, Y, and he will have gone through the *natural* octave; his organs of *sounding* are exhausted; his tongue is so highly elevated at I, that if he raised it nearer to the roof of his mouth, he could not have produced the guttural breathing Y. In this dilemma he must again begin with the musical scale A, b, c, d, e, f, g, A. He must lower his tongue, he must keep it low, (the grand principle of distinct articulation,) and he will be able to sound *thirty-four* tones or letters, which Bishop Wilkins “dares not be *over-peremptory* in asserting, are all the articulate sounds,” (p. 379): but if any writer of the present day, if SYLVANUS URBAN, the *Wooden Civilian**, our “old acquaintance,” who supplicated for mercy through his friends, as unwittingly erring, when I exposed his ignorance, his stupidity, and dotage, in the Anti-Jacobin Review; if a tittle-tattling, book-making, Franco-Graio-Scoto-translator *adventure to insinuate* that such incontroverti-

* Ex quo vis! igno non fit Mercurius.

ble * natural principles are visionary theories, the *whimsies* of the mind; they shall sue for mercy in vain.—WHY?—Because such puny-minded, frog-bloated puffers, swelled with pride on the *expected death* of the Ox who had trampled

* My indignation cannot but be excited against the pretended national directors of the public taste and judgment, by the following passage. “Mr. Knight *seems* to say (p. 49), that he is little skilled in music, and the present reviewer of his book must acknowledge, that in this respect he is nearly on a footing with him.” (Brit. Critic, Jan. 1807) Here we have an acknowledged *Ignoramus* deciding on things with which he is totally unacquainted.—Why does he undertake what he is incapable of executing?—Why does he waste paper, and the time of his reader?—Can it be for the paltry consideration of 220 pounds per ann. and a benefice? But when such puny critics talk of “an elastic fluid *sui generis* (p. 8.) as communicating sound,” they show themselves totally ignorant of the *elements* of natural philosophy. Sound is transmitted uniformly in the same tone (sharp or flat) through all mediums of the atmosphere, the natural air, in circles or ellipses, proportionate to the resistance, or cooperation it meets with.

I cannot here resist the tempting opportunity of illustrating the doctrine of sounds. The select vestrymen of the parish of Christ-church, Middlesex (*Spital-fields*), resolved to increase the number of bells from eight to ten, to have the best chimes in London. When these *wise-acres* (equally skilled in music with the British Critics) were assembled, they further resolved that the additional bells should be lower or deeper than the *tenor*, or, for the understanding of Messrs. Nares and Beloe, the *great bell*. An intelligent scientific gentleman (Mr. John Lesouef) stated to them that this was impossible, that it was contrary not only to every principle of music, but to *nature*. The general language of the room was, *Oh! HE's a fidler, HE know any thing about bells!* and the result was that they voted two lower bells, and a deputation to wait on Mr. Mears the bell-founder, to put their plan into execution. At the next vestry their deputies reported that they had waited on Mr. Mears, who informed them that he could not cast two *lower* bells, but should be glad to cast them two higher. The general cry then was, *Oh! he's a fool, he knows nothing about his business, send down to the man at BIRMINGHAM.* To the man at Birmingham they sent, who also informed them, to their great dissatisfaction, that it was impossible; and therefore they ordered two higher bells, where an additional semitone could be formed agreeably to the SCALE OF NATURE. That many pretended *cognoscenti* in music are totally ignorant of such *natural principles*, I am convinced; for I have heard a lady play *gracefully* a lesson of Clementi's, who knew nothing about it; but how a man, of an investigating mind, can see the black keys of a harpsichord, and observe the two *hiatuses* in the rows of every octave, and not ask himself *WHY*, is to me unaccountable.

them under his feet, have compelled his naturally generous nature to overwhelm * such poisonous reptiles.

I will relax a few minutes from the pursuit of real knowledge, to furnish Mr. Beloe with a "literary anecdote" for his additional collection. In the month of August, 1798, I was requested by a most respectable bookseller to call upon Mr. Reeves, who had presented his compliments, and said that he wished *particularly* to see me, in consequence of my publication of *Specimens, &c. of South Britain*. I waited upon him in Cecil street. This was my first introduction to Mr. Reeves, who desired me to assist Mr. John Gifford in the *Anti-Jacobin Review and Magazine*, which I was led to presume was supported by most of the gentlemen that conducted the "*Anti-Jacobin Weekly Examiner*."

A WONDERFULLY STRANGE DELUSION. Next month, among other cursory observations, Mr. R. observed,—Perhaps, Mr. H. you are little aware, that, in the October Reviews, your Saxon and English Languages reciprocally illustrative of each other, is agreed on to be d-mn-d; in the Gentleman's Magazine, by Gough, the Saxon Professor, and another; in the Analytical Review by Mr. Horne Tooke, and the two Editors; and I am applied to by Mr. Beloe, to expose your total ignorance of the Saxon language, lest the British Critics should comparatively be thought to possess only glimmering eyes. Mr. Reeves happened to differ somewhat in opinion from † "*TITTY-MOUSE and TATTY-*

* That *British Critics*, and *scholars* enlightened by the *Gentleman's Magazine*, should not know the meaning of *whelm* better than S. H. cannot be doubted, for he thinks it is the Greek *ουλομηνι*, *uulmn*, *whelmen*.

† At the time when Butterworth Bayley, Esq. supported by his neighbour Dr. Perceval, (congratulators of each other by namby-pamby compo-

MOUSE," and wrote a tolerable review, which appeared the first article in the *Anti-Jacobin* of October. To prevent the possibility of a denial of this fact by such sycophants (the *humpty-dumpty* *KINGS* of *Bentley*), this prediction was completely verified; and I had a well-charged *Blunderbuss* prepared, and lodged its contents in their gizzens, in the month of November. Since that period, this generation of vipers, (this *KUNI NADRE*, *Goth. Luc. 3. 7.*—*Næddrena cyn*, *Sax. Matt. 3. 7.*—*Nedrana cynn*, *Rush. Gloss.*—This kin, kindle, of adders (to gratify *Sylvanus Urban* I give him a *GOTHIC*, as well as "a *SAXON* name, to continue the roll of his titles," *Gent. Mag.* April 1806, *p.* 353) have not emitted their poisonous forked tongues against me, but hid it in their native ordure; till some sibilant, hissing Serpent, of their Gang, informed them that I was dead or dying; for it was the opinion of medical men, for many months, that I could not live many days. Then the *Caput mortuum* of a *British Critic*, and a *Wooden Civilian*, could open its mouth with impunity; (as "dead men tell no tales;") they might call him an idle *declaimer*, in perfect unison with the principle adopted by a chattering Magpye, when he preys on the car-

sitions) opposed Sir Thomas Egerton, (the present Earl of Wilton,) for the *County* of Lancaster, the inimitable *THYER* wrote such stanzas, happily applicable to modern literati conversaziones, when *sculls* meet with expanded reviews, pamphlets, and smirking phizzes. April 1st, 1807.

- B. *A Scipio* I, a *Lælius* you,
 Our names shall classic be,
 And *MASTER Gough* and *MISS Beloe*
 Delightfully shall play.
- N. But rough as is the northern blast,
 Blunt † *HENSHALL* I find here,
 Who always speaks whate'er he thinks;
- G. And "*that I dread to hear.*"

† Originally the generous, worthy, open-hearted *JOSEPH PICKFORD*, Esq. of *Royton* in Lancashire, (who has assumed the name of *Radcliffe*), patron of *Collier*, the author of *Tim Bobbin*.

case of a high-mettled Racer. "Gilbert Wakefield," says the *British Critic*, (No. 143, p. 490) "had not a particle of taste or judgment; a chaos of literature rambled in his head." Alas, poor Wakefield! so to be trampled upon by a malevolent ass. Though I encountered him when living too successfully, for his peace of mind, in my 'Collected Review of Wilberforce, Wakefield, Belsham, and Hutton,' (* *Anti-Jacobin Review*, Vol. 1, p. 562.) yet I pitied him as a classical, elegant scholar, deluded by Dissenters.

The conduct of the Editors of the *Gentleman's Magazine*, and *British Critic*, in their review of a Sermon preached by me in my Parish Church, on the day appointed for a general thanksgiving on Nelson's victory, proves to me incontrovertibly their *malevolence*, their *envy*, their *little-minded* system of misrepresenting every thing that I publish. To counteract such machinations, I am reduced to the necessity of publishing my present works in *Octavo periodical Numbers*, which shall appear the first day of each

* Since Mr. Gifford has asserted that "not one writer of respectability has discontinued his assistance from the first establishment of the work to the present moment" (*Anti-Jacobin*, February 1802, where the motto prefixed is MENTIRI NESCIÖ); I think myself justified in stating some works that I supplied from October 1798 to September 1799, and let scholars compare them with the articles furnished by any one reviewer of the present day, and I shall be satisfied. *A Letter to the Church of England*, &c. Vol. 1. p. 396. *Oldfield's History of Parliaments*. *Belsham's Histories*. *Horne Tooke's Enia Præposita*. *Peyrouse's Voyage*. *Van Braam's Embassy*. *George Rose's Pamphlet*. *Clement's Sermons*. *Fitzabini. Annual Register*, Vol. 3. *Cadogan's Sermons*; (with the exception of an offensive note, by John Gifford, Esq.) The greatest part of *Reviewers reviewed*, during that period. *The British Constitution, its Excellency*, &c. (to be continued; but which I defy any man to continue with equal spirit, correctness, and knowledge, without my MSS.) *Paine's Age of Reason*, &c.—I openly avow such publications, as I never wittingly wrote a line to hurt the feelings of a fellow-creature, where TRUTH and JUSTICE did not demand EXPOSURE and CORRECTION.

month, if my health permit my studies. Each Number will contain one sheet of the GOTHIC GOSPELS, with one sheet of Saxon from the DURHAM BOOK, Collations from the RUSHWORTH MS. and one sheet of offensive and defensive RECKONINGS. Mr. Gough's "*old acquaintance*" will teach him in what college he has studied, and easily persuade him that he had an "*university education*;" (*Gent. Mag.* April 1806) for, thanks to God, he had no *academical* education, in the modern application of such term. He trusts that he can evince to the "world of scholars*" that he was a sound *Manchester*† "school boy" before he wrote the "fustian declamation" of Mr. Gough, (*ibid.*) or the simple "*declamation*" of one "unfortunate (for indeed he is not an *ill-tempered*!!!) reviewer!" (*Brit. Crit.* June 1806, p. 682.) I wish these Κριτικωτατοι attached some *meaning* to their words, or had common sense. What idea (*if any*) do they intend to convey by their *condemning* term declamation? I presume, like other simpletons, they consider it a *florid rhetorical harangue without argument*. To confute these babblers, I will give a short extract of sound reasoning, (*Sermon*, p. 5. ‡)

* Mr. Horne Tooke's *consequential* term, but to me it is a *terra incognita*, an invisible orb.

† I have some pickled rods for them, *a posteriori*, and I will occasionally treat these *idle blockheads* with a *ride* upon LAWSON's *grey mare*.

‡ Here let us pause—and mark the wisdom of the Almighty, in executing the divine will. When St. Paul was tossed by tempestuous winds, when "he was surrounded with quicksands, when neither sun nor stars appeared," in the firmament of heaven, "for many days;" when all "hopes that the vessel would be saved" were taken away; then Paul stood forth in the midst of the crew, and exhorted them to be of good cheer, for there shall be no loss of *any man's life* among you, but of the ship; for there stood by me this night the angel of God, whose I am, and whom I serve, saying—"Fear not, Paul,

But how can these corrupters of the principles of taste call this composition, written in six hours, a Declamation? Do I *declaim* against Nelson? do I *call* him names? do I clamour him? For a declamation is TO CALL him, in Lord Bacon's words "to *clamour* counsels;" and, in its best acceptance, is a composition distinct from a Dissertation, as yielding little illustration or instruction. Had they called it a *Panegyric*, or, with a friend of mine, a *Pindaric Ode*, rather than a Sermon, I should have coincided with them in opinion.

For the present, I leave these poor weak-headed, self-infatuated mortals to the little reflection of their trifling minds; and respectfully solicit the severest criticisms, censures, and communications of Mr. Whiter and all sound etymological scholars, (especially the members of our two universities,) on the following sheets, which will be gratefully received. I am sincerely anxious only for TRUTH; I am conscious of many very great errors, and imperfections, which I wish to be corrected. All information that I may receive, will aid me in my strengthening the *foundation* of JOHNSON'S BUILDING; for I fully know my own weakness, I am not half satisfied with any thing that I attempt to execute.

thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee."—Yet, when the Almighty had immediately communicated such his divine purposes to the great apostle of the gentiles, St. Paul declared to "the centurion and the soldiers, that unless the mariners continued in the ship, they could not be saved."—Hence we are evidently sanctioned by the authority of the sacredly inspired scriptures, to maintain, as a sound and pure doctrine of christian faith, that human exertions are required by the Almighty, to accomplish his eternal decrees.

SINCE the period that Dr. Johnson first engaged to compile, arrange, superintend, and publish his elaborate Dictionary of the English Language, the science of Etymology has been much improved, cultivated, and simplified in Germany equally as in Britain. This learned work is justly esteemed the general standard of the English tongue at the close of the eighteenth century; and properly to appretiate its merits, we should view it as the production of a great mind, intent on illustrating and ascertaining the idioms of our doubtful speech, and reducing the language of the flitting day to a certain degree of Classical Precision. He thought and wrote as a lexicographer, reasoning *a posteriori*, from effects, the generally received sense, and meaning, of words as understood, and used, by our best authors, and advanced with a firm step in the beaten road; not as a writer on Philosophical Grammar, arguing *a priori*, investigating causes, and frequently wandering, and bewildering himself, in the labyrinths of Theory. He has established a durable and extensive building of solid materials, calculated for the accommodation and improvement of the mass of the People; and not one stone, of the original Foundation, should be removed by innovating hands. Whatever additions may be attached to it; whatever improvements attempted upon it; whatever alterations adopted in representing the OPUS MAGNUM of *one man*, in a new light or shade; not one *Iota*, from the *Alpha* to the *Omega*, of his incorporated vocabulary should be omitted. His Introduction, Etymologies, and progressive History of the English Language, certainly require farther elucidation and exemplification.

Did the world consist of scholars and philosophical enquirers into the origin and progress of Words, (as connected by the same train of Ideas,) though I might not admit with Mr. Whiter, (*Preface*) “ that even in the vocabulary of a School-boy the alphabetical order ought not to be adopted;” I certainly should prefer such a “ General Scheme of all kinds of things and notions to which names are assigned,” according to the distribution of *Bishop Wilkins* into *Forty Genuses*; or an arrangement of the radical letters agreeably to the Hebrew mode, or the principles adopted by *Scapula*. But I well know the generally natural indolence of the human mind, and am convinced that far the majority of those termed learned men, more frequently consult an *Hederic* or a *Schrevelius* than a *Damm* or a *Constantine*. Hence the merits of the ETYMOLOGICON MAGNUM have never been appreciated; and though it possesses too much sterling value to be obscured by the Rust of Ages; our self-elected Directors of the national taste have stamped it with their *Imperial Broad R*, as a *contraband* article imported from the country of the *Gipsies*, with whom they have no *commercial treaty*. If Mr. Whiter has presumed that such scribblers would either read his work, or *could* understand it; he must have been as little acquainted with the title-paging, money-hunting, preferment-courting, book-sellers-serving *Laqueys*, as his humble servant was when he published his “ *Specimens and Parts of the History of South Britain*.” Mr. Porson then prophetically informed me, “ Your work will not be known for twenty years;” and I can tell Mr. Whiter that the character of his learned work has suffered much in the Biblio-polite Circle, in consequence of a canting, snarling Reviewer (who has glanced over the *Preface*), representing the *Etymologicon Magnum*, as the production of a man who “ illustrates the laws of the Twelve Tables by

the dialect of the Gipsies." (*Preface*.) By such an envenomed sneer of ridicule, in his own language, "he has done him up;" for every Imp, of self-imagined literature, has memory sufficient to repeat the Gibe, to "shoot his bolt," and pride himself as a Classical scholar who will not condescend to look into it, lest he should *deteriorate* and *vulgarize* his style.

For the last fifteen years I have thought for myself, *AYE*, and *boldly* too. At *dogmas* I successively smile with pity, contempt, and indignation. But my Creed is fixed; I am not only a *professed* Christian, but an humble servant of *JESUS*, the only possible Redeemer of the world, (on the Principles of Natural Justice,) and an *ONTΩTHE* in the ever adorable Triad*. I would not have this "Hope cut off;" the consolation hence derived, "passing understanding," bereft of me; for then I should "be bereaved." The authenticity of the Beginning of the Gospel of St. John, no Scholar (certainly not *Mr. Porson*,) will deny, and this Gospel alone would establish my faith. I am a true Member of the Church of England, as by law established, from examination, and conviction. This statement is necessary, in the present age, to prevent misrepresentation, when I to-

* In this æra of *Infidelity*, when the *Chancellor* of the *UNIVERSITY* of *CAMBRIDGE* has subscribed fifty guineas for an *Unitarian* Translation of the *New Testament*, I will give two Extracts from the celebrated *DURHAM BOOK* of *St. Cuthbert*, a Manuscript of the eighth century, to prove the Faith, and sound Doctrines, of our Saxon forefathers. At the conclusion of the Gospel of Saint John, (*fol. 258.*) these words are added, "*mith Godes geafa, & halges Gastes maht, awrit Joh.*—Rendering, "with Gods gift, and Holy Ghosts might, wrote John:" and to evince their belief in the Trinity, they profess that "*the thrifalde & the anfalde God this Godspell gesætte ær worylde:*" "the three-fold and the one-fold God this Gospel set e'er the worlds." *παντα δι' αὐτου γενητο.*

tally disclaim all deference to the opinion, the *ipse dixit*, of others in matters of human judgment, where the reasoning is inconclusive, the authority questionable.

I perfectly coincidewith Mr. Tooke relative to Metaphysics and Abstraction. The *Science* of Metaphysics, says *Bishop Wilkins*, is the "tumbling together of general notions in several confused heaps," the multiplication of words, about things that are plain enough of themselves. *Essays on Transcendentals*, or the *Human Understanding*, only confound *Common Sense*. But what does Mr. Tooke mean by his "*Participles poetically embodied and substantiated?*" (*Επεα πτερόεντα*, vol. 2. p. 19.) What are his *past participles*? What are his final Saxon *n's*? What are his *adjective aliquid um's*, but a humming canting jargon, an absurd coinage of a confused mind?—The learned Author of the *REAL CHARACTER* certainly possessed a clear understanding on this subject. "Sounds or characters, which are agreed upon to signify any one thing or notion, are called by the general name of *WORD*." "All words may be comprehended under the heads *INTEGRAL*, or *more principal*, such as signify some intire thing or notion; and *PARTICLE*, or *less principal*, such as consignifie and serve to circumstantiate other words with which they are joined." As Mr. Whiter, Mr. Tooke, and myself are principally pursuing Etymological Researches, and little regard *COMPLEX GRAMMATICAL NOTIONS* of Speech; this division and classification will answer every useful purpose for the investigation of *RADICALS*. How the precise Mr. Tooke can call *adjectives*, which signify *per modum adjuncti*, or *adjacentis alteri*, *past participles*, which are only *particles*; or final *n's*, which only give *action* to words, *ROOTS*; (from which not only the branches, but the trunk, derive their vital powers) is to me indeed astonishing!

PRIMITIVE or RADICAL WORDS are Sounds, or Characters, in their most simple uncompound state. Sometimes we may trace the Root to a single letter, an N or an R; very frequently to two consonants; and I believe an *original* sound significant never exceeds three consonants. This perhaps may be termed a bold assertion without a proof. I will endeavour, however, to maintain the position, by selecting the only monosyllable, in any* language, where there are seven consonants and only one vowel, for examination—
—STRENGTH.

I shall previously extract the elucidation of prior Etymologists. Mr. H. Tooke says, “STRENGTH, that which *stringeth* or maketh one *strong*, A. S. STRENG.” See before STRONG, which (p. 127.) is stated to be “the past participle of the verb *to string*. A STRONG man is a man well *strung*.” He then refers in his notes to “Mer. Casaubon, who derives STRONG from Εστηριγμενος.”

“Videri potest (says Junius) affine Gr. Στραγγεωω vel Στραγγιζω torqueo, stringo.”

Skinner derives it from the Latin *strenuus*, a Gr. Στρηνης; asper, acutus: alludit et Gr. ρωννω, ρωννωμι corroboro, (Επεα πτεροεντα, vol. 2. p. 414.) Mr. Tooke as a rational Etymologist should have informed us what STRING is, otherwise “he gives us no information whatever concerning the meaning” (p. 397.) of strong.

I shall now endeavour to decompound STRENGTH according to the Organic Principle I proceed upon in my attempted Etymological Elucidations. Pronounce, or rather attempt to pronounce, ST. Vox faucibus hæret. You stop, you

* To prevent a possibility of minor Critics convicting me of an Error, I mention that Strength is once found in Saxon.

are at a *stand-still*, you *stay*, *stick*, *stammer*, *stutter*. You may trace it in *στημι sto*, *stabilis*, *statute*, *establish*, *set*, *sit*, *seat*, סתם &c. and *stare* at the statement. Here however we have something *settled*, *fixt*, *fast*.

Mr. Whiter observes (*Etymol. Mag.* p. 372) that “ ‘R denotes the *agent* or *doer*,” and is “ so universally to be found in the construction of languages.” In this I perfectly agree with him, and only add that *R* in the *Islandic* supplies the place of *er*, and *ar*, and *re* of *er* in the *Saxon*. But why does *R* signify the *doer* but from the tremulous vibratory action of the tongue against the inward part of the Palate? When *R* is added to *st STR* we get a *stir*, we *strain* a *stride*, a *stretch*, the *STR* is capable of *doing*, *stirring*, ποιῶν ἐρᾶν, which spelt as pronounced is *OGN*. Mr. Whiter so ably illustrates my system relative to the extensive race of words connected with the *NASAL ORGANS*, that I shall extract the passage at length, with some observations that occur to me.— (*Etymologicon Magnum*, p. 492.)

“ I might be permitted perhaps to hazard a conjecture respecting the origin of this great race of words under the forms of *N*, *NG*, *NT*, *NS*, *G*, *S* or *T*, which so uniformly correspond with each other, performing the same offices on similar occasions through the whole compass of language. All these terms for *Being**, under their various

* Mr. W. has previously stated, “ The *ON* (ων) in the *τυττω—ων*, &c. is the *beating-one*—the person—the being—the *ONE beating*. It belongs to the *ΩΝ—ουα*, *ON—Eis*, *μια*, *EN*, (Greek) *Unus*, *una*, *unum*—*ENS*, *ENTis*, (Latin) *EIN*, *EINes*, (German) &c. &c. This is the origin of the Latin *ANS*, and the English *ANG*, in the participles active *am-ANS*—*mon-ENS*—*lov-ING*, &c. &c. “ *Lov-ENDE*,” or “ *Lov-ANDE*,” was the ancient form of the participle. (See *Tyrwhitt’s Chaucer*, vol. 4. p. 37.) It appears under the same form of *AND* in the *Gothic* and the *Anglo-Saxon*. In a word, I believe that few languages are to

forms and meanings, may be considered perhaps as belonging to the same Element, and necessarily connected with each other in the organs of Human Speech. Nothing can be more simple than the process, by which we may conceive this combination to have existed, and these forms, through all their changes, to have been propagated. I have perpetually noticed the mingled sound of G and N, and I have observed, that the Hebrews adopted a symbol for the sole purpose of expressing it. I have used the letter G on this occasion, because others have applied it; and it will serve to represent the hardened and the softened sound, such as we find in *Hang* and *Range*. If I had used the letter C, we should have obtained the hardened sound of K and the hissing sound of S. The T and the S, we know, are perpetually passing into D; and in this short process are seen all the changes, which I have before enumerated. We may imagine therefore these sounds in the organs of speech to be represented by ^ANG, ^ANC, NS, or ^ANT; and such will be the form under which words will appear, when this combination is fully enunciated. When the sound of the second letter is not heard, the form of the Radical will be ^AN; and when the sound of the first letter is lost or is obscure, the words will then appear under the form of ^AG, ^AC, S, and ^AT. In short, if * in the Human voice there

be found, in which ^AN does not perform a *demonstrative* office (if I may so express it) of *person—thing—place*, &c. &c. But the consideration of this Element, which involves in it a very curious theme of enquiry, would lead me beyond the limits of the present discussion."

I long since adopted this system, when, a mere *Tyro* in Saxon Literature, I published the "Saxon and English Languages reciprocally illustrative of each other:" but the principles there laid down Mr. Tooke has adopted, and I will maintain them against all men.

* There is not the least necessity for a *supposition*, when the fact is self-

exists a combination of two sounds, or, in other words, if there is found an aptitude or propensity in the organs of speech to combine two sounds, which are sometimes distinctly enunciated, and for which there are separate symbols; this union of sounds must either be represented by a single letter appropriate to that purpose, which we may imagine would be adopted, when such a combination frequently recurred; or it must be expressed by the two symbols, which are used for these separate sounds. In all the languages, where two symbols were adopted to represent this combination; we shall instantly understand, that, as one of these sounds became faint and obscure, the idea conveyed would be represented under the form of the other; and thus we shall perfectly conceive, how a great race of words would be found under each of these three forms, 'NG, 'N and 'G (and their corresponding letters) impregnated with the same train of ideas. I cannot be supposed to mean, that this process goes forward on every occasion; since the N and G may be considered as distinct Radicals, and as propagating a race of words by the operation of their own separate sounds. I am desirous only of illustrating the mode, in which such sounds have passed into each other; and of accounting for the existence of a race of words, which under these various appearances perform regularly and universally through the whole compass of language the same office in the same situations. If the reader should not be satisfied with this process, I shall be little solicitous to conciliate his conviction; as the fact remains precisely the same, which

evident. NG or HNG is produced by a breathing through the nose when the Root or middle of the Tongue is appulsed to the inward palate; NN, when the top of the tongue is appulsed to the root of the teeth.

alone I am employed in establishing. It is with fact only, and not with hypothesis, that these discussions are concerned. I mean simply to affirm, what I have already proved, that under all these forms such words with such meanings are to be found; and I have endeavoured to amuse the reader and myself by suggesting the cause of this indisputable fact. In detailing the significations of a word, the Lexicographer may be sometimes permitted to investigate, by what process one signification is connected with another; and in such an attempt he may perchance be mistaken or even become ridiculous; yet the fact remains precisely the same as to the meaning of the word, which it was his province faithfully to detail. Thus, I trust, I may be pardoned, if after a long and laboured effort to collect a series of truths, I endeavour by a simple process to assist the memory, in bringing the distant and dissimilar parts under one view, and within the limits of a single principle."

Thus have we advanced to *STRNG*, the *stirring*, *striving*, *stringing*, Agent; and find that *string* is the *Instrument* by which you move any thing fixed. Now what is *TH* but the Saxon *THO* (i. e.) do, and I venture to pronounce that *Strength* conveys the idea of a "*collected energetic active Power.*"

But to prevent wilfully perverse Cavillers from insinuating that I have selected only a single word from the ΕΠΕΑ ΠΤΕΡΟΕΥΤΑ for my strictures, I will give *Mr. Tooke's East, West, North, and South* in one page, and my own observations on the other.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ.

The EAST, the WEST, the NORTH, the SOUTH.

The French *Ouest, Nord, and Sud.*

The Dutch *Oost, West, Noord, Zuid.*

The German *Ost, West, Nord, Sud.*

The Danish *Ost, Vest. Nord, Sud.*

The Swedish *Oster, Wester, Norr, Soder.*

The Spanish language, besides *Oriente, Levante, Poniente, Occidente, Aquilon, Septentrion, and Medio dia*, has likewise *Este, Oeste, Nord, Sur.*

What do these mean? For when the English etymologist merely refers me to the Anglosaxon *Eaƿƿ, Weƿƿ, Noƿƿ, Suƿƿ*, he only changes the written characters, and calls the same language by a different name; but he gives me no information whatever concerning their meaning: and, for any rational purpose, might as well have left me with the same words in the modern English character.

H

Certainly. It is a trifling etymology that barely refers us to some word in another language, either the same or similar: unless the meaning of the word and cause of its imposition can be discovered by such reference. And permit me to add, that, having once obtained clearly that satisfaction, all etymological pursuit beyond it, is as trifling. It is a childish curiosity, in which the understanding takes no part, and from which it can derive no advantage.

Our winds are named by their distinguishing qualities. And, for that purpose, our ancestors (who, unlike their learned descendants, knew the meaning of words they employed in discourse) applied to them the *past participles* of four of their common words in their own language: viz.

EAST, WEST, NORTH, SOUTH.

I am happy to find my system sanctioned, my cause so ably pleaded, by this highly celebrated Etymologist. I am equally desirous to “*discover the meaning of a word, and cause of its imposition,*” as Mr. Tooke; and perfectly agree with him, that a reference to a word in any other Language, where no information as to its primary meaning is acquired, where the “*Understanding takes no part,*” is “*for any rational purpose*” as a “*Tale told by an Idiot, full of sound,*” but “*signifying nothing.*” On such principles I shall endeavour to investigate the source of those primary Ideas that gave rise to the words EAST, WEST, NORTH, and SOUTH.

The glorious vivifying Luminary that “rejoiceth to run his course” naturally excites the first attention, admiration, and almost adoration, of every human Being in all ages. When, from the “total eclipse” of night, the SUN cometh forth “as a Bridegroom from his chamber,” man would originally view, and contemplate on, this Orb of Life with AWE, with TREMBLING. He would express his idea of it by apprehensive, inarticulate sounds, R’s, SH’s, אור, אש, or both combined אור, the OR, the ISH, the RISH, the ΟΡΑΩ, AURORA, ORIOR, ORIENT, ORB, ORIGIN; the ΗΩΣ, ΕΣ τια, OST *Germ.* AUST *Islandic*; the URRRAIS, URRISUN, URRUNSA, URRUNS, ARIST, *Goth.* ARIS, ARAS, ARISE, ARIST, *Sax.* EURUS, ORTUS, ORIENS, *Lat.* OSTAR, OSTRO *Germ.* &c. If any doubt remains on this subject, I think a Quotation from *Tatian* will remove it: “*UAS THO GAROTAG FORA OSTRUM, cap. CXCVIII. 3. was the Yare-day before EASTER, the arising day, the day of the Resurrection of the Light of the World.*”

I think this Etymology conveys a clearer, more correct, meaning than Mr. Tooke’s YRSIAN. He begins with beg-

Yŋŋian, Veran, Nynpan, and Seoðan. Irasci, Macerare, Coarctare, Coquere.

EAST } The past participle of yŋŋian or Ienŋian, irasci,
 WEST } is yŋŋed, yŋŋd, yŋŋe: dropping the n (which
 NORTH } many cannot articulate) it becomes yŋe: and
 SOUTH } so it is much used in the Anglosaxon. They
 who cannot pronounce r, usually supply its place by a:
 hence, I suppose, EAST, which means *angry, enraged*.

“The wynd *Tiffonyk*, that is cleped *North East*, or wynd of “tempest.”

Dedis. chap. 27.

In the modern version,

“A tempestuous wind, called Euroclydon.”

Acts. chap. xxvii. v. 14.

Macbeth says,

“Though you untye the windes, and let them fight
 “Against the churches: though the YESTY waues
 “Confound and swallow nauigation up:
 “Though bladed corne be lodg’d, and trees blown downe,
 “Though castles topple on their warders heads:
 “Though pallaces and pyramids do slope
 “Their heads to their foundations: though the treasure
 “Of nature’s germaine tumble altogether
 “Euen till destruction sicken.”

Act 4. pag. 144.

“YESTY waves (says S. Johnson) that is *foaming* or *frothy*.”

A little matter however always makes the waves *frothy*. But Johnson knew what the YEAST of beer was; (which comes indeed from the same verb) and the epithet *Yesty* conveyed to him no stronger idea than that of fermentation. But YESTY here is the Anglosaxon yŋŋuz, Ierŋuz, procellosus, stormy, enraged: which much better accords with Shakespear’s high-charged description than the wretched allusion to fermenting beer.

ing the Question, as he is much accustomed to do: "Our Winds" *must necessarily be* "named by their distinguishing qualities." Why not from the QUARTER whence the wind blows? Here also I must farther observe that EAST winds are not always *stormy*, nor WEST ones always *wet*. Even in this Island if we traverse the range of hills that extend from the Peak of *Derbyshire* to *Scotland*; if we travel even from *Manchester* to *Leeds*; when it rains on the *Western* side of *Blackstone Hedge*, it is generally fine on the *Eastern*, and vice versâ. The reason is obvious. The vapours from the *Atlantic and German Oceans* cannot ascend over the "cloud-capt" Mountains, but drop their fatness.

I must here observe that if Mr. Tooke's idea that *East* originated from *angry*, were admitted, it would not be formed from "the past participle of *yrrian* or *Ienrian*, irasci, which he says "is *yrred*, *yrro*, *yrre*: dropping the *n* (which many cannot articulate) it becomes *yre*: and so it is much used in the *Anglosaxon*;" but from *YRRE*, *YR Sax.* *IRA Lat.* *IRE English*.

"The *jesty* waves" also, that "confound and swallow navigation up," present to my mind the Scene of a stirring, striving, rushing Ocean raised up to the Heavens, and down again to the deep, "*furit Æstus ad auras*," *Virgil*. *Yeast* also is the *ARRIST Goth.* *ARIST Sax.* what rises to the top.

Mr. Tooke derives *West* from a word which is only once found, and that in the Translation of a *HERBAL*, in the sense of to *wet*, and I know not even that *macerare* should be rendered *wet*, for it has various significations. *WEST* may be considered as the *wæ*, or the Sun, set, in the Sea. Our ancestors expressed the idea of *West* by *SAGGWA Goth.* *Mat. 8. 11. sinking*, and we have the German *wusten*, *Belgic woesten*, *waste Engl.* the *vesi*, *wisi Gothic*. The Nor-

Wered, Wer'ð, Werz, or WEST. is the past participle of Weran, macerare, *To Wet.*

NORTH, i. e. Nýnpð, or Nýnpð, the third person singular of Nýnpan; coarctare, constringere. NORD and NORR (as it is in the other European languages) is the past participle of the same verb.

"Frosts that *constrain* the ground, and birth deny

"To flowers that in its womb expecting lie."

Dryden. *Astræa redur.*

In the Anglosaxon Nýnpð or Nýnpð is also the name for a prison, or any place which *narroweth* or closely confines a person.

SOUTH is the past tense and participle of Seoðan, coquere, *To Seethe.*

"Peter fished for hys foode, and his fellowe Andrewe.

"Some they sold and some they soth, and so they liued both."

Vision of Pierce Ploughman. passus 16. fol 81. pag. 2.

"Nero gouerned all the peoples that the violent wyne
"Nothus skorcyth and baketh the brennyng sandes by hys
"dry heate, that is to say, al the peoples in the *Southe.*"

Boecius. fol. 230. pag. 1. col. 1.

Dryden, whose *practical* knowledge of English was (beyond all others) exquisite and wonderful, says, in his *Don Sebastian*,

"Here the warm planet ripens and sublimes

"The *well-baked* beauties of the *Southern* climes."

Act 2. Sce. 2.

I need not notice to you that the French, *sud*, and our English word *suds*, &c. is the same as *sod* or *sodden*.

And now, I suppose, I may conclude the subject."

thern parts of Europe are chiefly bounded by the *waves* of the Atlantic *sea*. The general names of Waters, *aquas*, *ahws*, Goth. are *Ouse*, *Ise*, *Use*, *Isis* of the Saxons; *Asc*, *Esc*, *Isc*, *Osc*, and *Usc*; *hardened* AX, EX, OX, UX, British; EA, EYE, the modern termination of places on the banks of rivers.

Since the element SH, as Mr. Whiter would term it, or *sh*, pervades *East*, *West* and *South*, I shall transpose the order of Mr. Tooke, and endeavour first to illustrate the idea intended to be conveyed by the term SOUTH. What connection *seethe* has with *south* certainly requires much ingenuity to discover. The Greeks designated this quarter of the world by the characters ΗΑΙΟΣ, which I consider as the Hebrew *sh*, *sh*, the GOD of FIRE of the nations, the SOL of the Romans. The sound of N is produced by the action of the tongue raised to the *palate* or the *upper teeth*, and a breathing through the Nasal Organs; L is formed by the action, appulse, and flexion of the same ORAL ORGANS, when the *breathing*, or *tone*, passes beneath, and on each side of, the tongue. In both letters the regular breathing is intercepted, and their difference solely arises from withdrawing the tongue from the upper teeth when L is pronounced, to the centre of the palate, which motion expels the sound through the Nose, and gives N. When the variation is so trifling, we need not to be surprised that these two Linguals are frequently substituted for each other, not only in pronunciation, but in written characters. How easily then does SOL become SUN, SAGU, SUNNO Goth. LUC. 4. 40. the *Sun* had *set*, (west) SUNNA Sax. SUNNAN Isl. thence SUNTH, *per metathesis*, SUTHAN, ZENITH, Arabic. The SUN in its meridian.

The NADIR is the opposite quarter to the Zenith, the NEPΘE, NEPΘEPOΣ, NEPTATA, NADR, NORDE, *Nötker*, NYR, NOR Sax. *near*, perhaps the Hebrew נָאֵר.

At this *Æra*, when the King's *REPOSE* is disturbed by *arbitrary* counsellors; I will give what *Antiquaries* call a *Summons to Parliament*: but what signify Records, when *Historians* cannot understand them?

This Record is not addressed to *Cities or Boroughs*, therefore it is no *Summons to Parliament* in the modern acceptance of the term; but *iv discreti Milites* were appointed to deliberate on the *King's and Kingdom's business* without arms, for *xv* days; and the Knights of the Royal Demesne were summoned *in arms* to check factious *Barons*.

Summonitio ad Parliament. apud Oxon. A°. Regni Regis Johannis 15mo.

Rex Vicecomiti Oxonii Salutein. Præcipimus tibi quod omnes Milites Baillivæ tuæ qui summoniti fuerunt esse apud Oxonium ad nos a die Omnium Sanctorum in *xv* dies, venire facias *cum armis suis*, Corpora vero Baronum *sine armis* similiter, et *iv discretos Milites* de Comitatu tuo illuc venire facias ad nos ad eundem terminum, ad loquendum nobiscum, de negotiis Regni nostri. Teste me ipso apud Wyttencestre vii die Novembris.

Eodem modo scribitur omnibus Vicecomitibus.

Ex Rot. Claus. 15. Johannis p. 2. m. 7. dorso:

A Precept to the Sheriff of Oxford in the 15th year of King John.

The King to the Sheriff of Oxford. We here command you, that you cause all the Knights of your Bailiwick, who were summoned to meet us at Oxford from the day of *All Saints* for fifteen days, to attend us *with their arms*, but the *incorporated Barons without arms* for the same term, and four discreet Knights of your county you cause there to

meet us for the same term to deliberate with us concerning the affairs of our kingdom.

Witness ourself at Winchester, the seventh day of November.

After the same manner a precept was issued to all the Viscounts. A *fac simile* of this record has been given in the *Archæologia Britannica*, with the title that I have copied. But I shall be much obliged to any antiquary that will find me the word *parliament* in any record before the 53d year of Henry III.

Addition to note 5, in p. 40 of the Gothic Gospel.

Matthew ix. 16.

* Since writing note 5, p. 40, Mr. Heber has favoured me with Ihre's last examination of the original, published by Busching at Berlin in 1773. For the satisfaction of my readers, and confirmation of my rendering, I shall publish his learned note.

"Incidimus in lectionem perquam difficilem, non quidem qua sensum, quippe qui satis perspicuus ex locis parallelis, Mar. ii. 21, Lu. v. 36, sed qua veram vocum dispositionem et significatum. J. et St. (Junius et Sternhelmus) legunt DUPLATA FANANTHA RIHIS: atque adeo, nullo suffulti codicis exemplo, $\tau\delta$ THA, quod cuivis linguæ Mæso-Gothicæ haud ignaro, facillime constat, esse præfixum $\tau\epsilon\tilde{u}$ RIHIS, suffigunt $\tau\omega$ FANAN. B. (Benzelius) legit DUPLATA FANAN THARHIS et sic quidem, pro more suo, optime distinguit; genuinam vero codicis lectionem, salva, quam manibus summi viri debemus, reverentia, non exhibet; etenim quod excludit a THARIHIS, eadem vetusta manu supra vocem vidimus satis clare adpositum. Ideoque bona fide restituimus THARIHIS, vocem sine dubio justi apud Gothos quondam pretii; sed quæ tamen qualis sit, et unde domo, investigaturis nobis unguis arrosisse adhuc non sufficit. Peritioribus igitur illud relinquimus, et cum rev. Benzelio malumus omittere, quam incertam interpretationem assuere purpureo antistitis nostri panno.

Confer Edit. Benz. p. 25, n. a. Ihre, p. 14, y.

*At the particular desire of some literary friends, who
are anxious to know the HISTORY of*

THE GOTHIC FRAGMENTS,

*I shall briefly extract the leading outlines that so
eminently distinguish*

THE CODEX ARGENTEUS,

OR

SILVER BOOK.

HERE, the celebrated and learned professor of the University of Upsal, has examined the precious Gothic Fragments preserved in that library with such penetrating sagacity, indefatigable application, and philosophical accuracy, that almost preclude the necessity of further investigation. He has proved from internal evidence, that the original in its primitive state consisted of three hundred and twenty folios, or six hundred and forty pages: at the present period only three hundred and twenty-six pages are preserved entire, or in a legible state. To give a concise history of this invaluable book, I shall analyse a few of the laboured dissertations of this clear and luminous writer, who has last examined these records, though I shall begin my elucidations by an arrangement of my materials *a posteriori*, and commence with the Fragments as they are now found at Upsal.

The **CODEx ARGENTEUS**, or **SILVER BOOK**, is impressed on very fine, thin, smooth, vellum of a quarto form, and purple colour, though some sheets have a paler violet hue.

The generally-received title of the book evidently proves the colour of the letters : but it has sometimes been denominated the *Codex Aureus et Argenteus*, because the three first lines of the Gospels of St. Luke and St. Mark are impressed with golden foil, as would most probably those of St. Matthew and St. John, were they still in existence ; and when the commencement of a section or capitulary takes place at the beginning of a line, the whole is distinguished by golden characters ; if in the middle, or any other portion, such part of the line only is thus splendidly ornamented. Here also we may observe that the beginning of the Lord's Prayer and the titles of the Evangelists are illuminated in gold.

Subsequent to the splendid edition of these valuable fragments by Dr. Eric Benzelius, published by Lye from the Clarendon press in 1750, Professor Ihre, whose visual organs were impaired by study and years, assisted by his favourite Sotberg, and two other ingenuous youths of the university of Upsal, has favoured the republic of letters with his *Ulphilas Illustratus**. To the merits of Benzelius, who had transcribed the original with great accuracy, and his editor Lye, he bears ample testimony ; and speaks of the correctness and elegance of the work in highly appropriate terms : but he has satisfactorily proved that the edition of Junius in 1665, and of Stiernhelm in 1671, were published from a transcript by Derrer, which was copied with such

* This work was first published in 1753, but Dr. Anton. Fred. Busching has collected all Ihre's treatises on the Gothic Version, and other tracts connected with the subject, and printed them at Berlin, 1773.

fidelity that the pages and letters corresponded with each other. When we consider that Stiernhelm was seventy-three and Junius seventy-four years of age, when their editions were printed at Holm and Dort, we need not be surprised that they were glad of the advantage afforded them by this copy. Hence also we can easily account for the uniformity in errors, variations, and different readings of these editions, when collated with the original text. This transcript, in the possession of Rudbeck, was destroyed with other valuable records in the fire that desolated the greater part of Upsal in 1702.

In the language of the precise Ihre, I request the attention of the candid reader to a novel discovery in the science of typography. These antient documents of the Christian faith, as delivered to the saints, are not transmitted to us by a pen, a reed, or tablets, but by metallic heated characters, or letters impressed on golden or silver foil, attached to vellum by some glutinous, or resinous cement. Ihre, apprehensive lest his statement should not be credited, requested four honourable and literary characters, Klingenshiern, Celsius, Annel, and Frondin the sub-præfect of the library, to examine the fragments, to attend to the subsequent observations, and if true, or correct, to corroborate them by their testimony.

PROOFS.

I. The form of the letters, which is evidently concave on the impressed side, is convex on the reverse. This is so palpably evident, that the smooth surface of the vellum, if you examine the margin, and spaces between the lines, is found dry and rough between the letters, and the lines of each character are discoverable by the touch of the finger.

2. Though the colour of the letters is very much de-
cayed, and frequently destroyed, yet the deepened furrows
of the letters delineate the original impression, so that, by
turning to the reverse page, the marks of the letters are
found mingled with its text. From this cause, errors have
occasionally been committed, as Ihre proves. (*Præf. p. 4.*)

3. It is impossible that the letters could have been form-
ed by a pen or a reed, since these instruments are incapable
of impressing furrows on vellum.

4. All the characters are so uniformly similar, that the
least variation in their form is not discernible ; hence it is
very improbable that they could have proceeded from a pen,
or a reed.

5. Professor Ihre exhibited to these four respectable ex-
aminers a certain oleaginous, glutinous, substance, between
the gold and silver foil, and the vellum to which they ad-
hered, which was manifestly visible to them, when viewed
in the solar light.

6. The perishing colour of the letters, which in some
places are visible in such a manner, that the silver and gol-
den particles are discernible in the furrows of the character,
while the other part has entirely disappeared, gives further
testimony that the book was impressed with mineral letters.

- Such information relative to the typographical manual
art, was conveyed to men of letters in the year 1753. The
learned and laborious Meerman, in his *Origines Typogra-*
phicæ, has so ably stated and maintained the process adopt-
ed for the formation of the *Codex Argenteus*, that I shall
subjoin his words ; though, for the benefit of the English
reader, I shall give a general outline of his ideas on the
subject.

Gerard. Meerman's *Origines Typographicæ*, Hag. Comit.
2 vol. 4to. 1765. Vol. 1. p. 2. cap. 2.

“Manualis quænam sit, ipsa vox explicat, quæ nempe absque majoris apparatus subsidio manu sola expediri potest. Talis imprimendi modus est, quo bibliopecti tegumenta librorum titulis ornant, id vero perficitur imposito primum auri argenteve foliolo; mox typis metallicis, postquam ab igne justum caloris gradum recepere, singulatim ei impressis; tandemque abstersis linteolo particulis auri vel argenti superfluis, dum reliqua pars literas formans ligaturæ adhæret.

“Quod autem proprius ad rem facit hac ipsa methodo ad interiorem librorum ornatum jam usa est antiquitas, imo integra volumina metallicis literis fulgentia produxit. Quale veterum artificium ignorantie tenebris huc usque involutum paucis abhinc annis in celeberrimo Evangeliorum Ulphilæ codice detexit, quatuor aliis oculatis testibus probavit, et argumentis omni exceptione majoribus publico exposuit Sueciæ suæ ornamentum Jo. Hire; unde nollem hanc observationem suspectam reddere tentassent, quibuscum eam communicaveram Cl. Fournierius, hujusque mox auctoritate deceptus Reverendus Tassainius, uterque erroneo insistentis fundamento, quasi membranæ folium haud admitteret tot repetitam vicibus calefacti ferri applicationem sed confestim rugis repleretur, et undequaque sese contraheret, quod quantopere a veritate absit, experimento per bibliopectum meum instituto. Adde, quod Ihrianæ opinioni haud parum roboris accessisse videatur ex alio vetustissimo codice bibliothecæ. Aug. Guelpherbytanæ in quo impressas literas pariter agnovit vir sagacissimus Fran. Ant. Knittelius; unde et plures quoque ejus generis libros alibi delitescere suspicor. Utrum vero hic exprimendi literas auro argenteve modus Romanis jam cognitus, idemque qui *encausticus* fuerit ut Cl. Hirio visum, nondum satis exploratum arbitror.”

He divides, and distinguishes the printing art into manual, and tabular, or that which is executed by the hand, and the press. The former is the mode adopted by bookbinders to express the contents, and ornament the coverings

of their volumes. The process adopted by them is simple, and easy. On the vellum, or leather, to be impressed, the white of an egg, or some other cement, is lightly spread over, and gold or silver foil smoothly laid thereon. When the proper metallic types have received a due degree of temperature from the heat of the fire, the single letters or characters are successively impressed on the prepared surface. The heated metallic letters, forcibly stamped on the foil, produce a concave corresponding mark, and, by absorbing the liquid gum, render the gold and silver adhesive to the binding, while the other parts of the superfluous leaf are easily cleared with a linen towel.

But let us advert more immediately to our present investigation. The antients certainly practised this method of impressing characters on vellum, for the transmitting records to posterity. Volumes are found with gold and silver splendidly emblazed. Within these few years, Ihre, the ornament of Sweden, has indisputably proved this *mystery**, so long involved in obscurity, by unexceptionable arguments, and the testimony of four eye-witnesses. Fournier and Tassain, indeed, to whom I communicated the discovery, have attempted to render his observations suspected, on the presumption that vellum would not admit of the application of heated iron types so frequently repeated, but would immediately become wrinkled and shrivelled. To prove the falsehood of this statement, I ordered my bookbinder to stamp an entire folio of vellum, as he letters the backs of volumes; which he effected without difficulty, and with little injury to the smoothness of its surface†. The publi-

* "Misteries and Trades,"—Shakspeare.

† The curious reader may consult Meerman at large.

cation of Parts of St. Paul's Epistle to the Romans, in the Mæso Gothic language*, by the acute Knittle, strongly corroborates the doctrines of Ihre. These fragments are preserved in the royal library at Wolfenbuttle, and, in the opinion of the learned Editor, are impressed by the same process as the Upsal *Codex Argenteus*; so that we may reasonably presume that other volumes of a similar description may hereafter be discovered. Meerman entertains some doubts whether this mode of imprinting letters with gold and silver foil, is the Roman *encaustic* art, which Pancirollus mentions; but Ovid's authority certainly has considerable weight with myself.

“Tabulasque coloribus uris,”

In Fastis.

I shall now briefly subjoin an additional extract from Ihre's Preface to the Fragments of *Ulphila's* Version of some Portions of the Epistle of St. Paul to the Romans, published by Busching at Berlin 1773 :

“Antequam vero ab hac tabula manum tollam, tribus verbis indicandum putavi, me animadvertisse eruditorum nonnullos, et in eorum numero *Monachos* Ordinis *Benedictini* in Gallia, (*Vid. Præf. Tomi quarti libri titulum præferentis Nouveau Traité de Diplomatique*) iis subscribere veritos fuisse, quæ in præfatione *Ulphilæ Illustrato* præmissa, disserui de modo, quo pictus est noster *Codex Argenteus*, utpote quem non calami ope, sed typis, nescio quibus, exaratum dixi. Conjeci id præter alias rationes cum ex sulcis litterarum depressioribus, et ita manifestis, ut quum charta alias ubique nitida sit et lævissima, digitis sentiendam scabritiem præferant versus ipsi, tum etiam ex formis littera-

* It is my intention to publish these precious fragments, with Ihre's observations, after the Gospels.

rum per universum codicem adeo similibus, ut ne hilo quidem alia ab alia vel magnitudine vel picturæ forma differat; quæ diligentia frustra videtur expectanda a librario, quem sæpe alias incuria lapsus fuisse, literas modo omittendo, modo transponendo, et confundendo, observatur in *Ulphila Illustrato*. Quod vero ferro calefacto librarius usus fuerit, conjectura est, cui pertinaciter non inhærebo, si meliora edoctus fuero. Interea tamen inde mihi hac in opinione confirmari videor, quod plus centies cernitur, ubi reliqua charta integerrima est, literarum formas quales in codice ictas videmus, in charta pertusas reperiri, sed eas laciniosas, quales nimius color effecisse credi potest, non incumbentis pondere ruptas, nedum colore, qui ubique æqualis est, atque adeo æqualem per totum codicem effectum habiturus esset, exesas. Quod vero objicitur, hac ratione futurum, ut calore corrugaretur charta, tale non esse existimo, ut me a mea conjectura dimoveat, nec difficultas tanta ut arte juvari nequiverit, quæ tamen ut nostris chartopæis incognita sit, effecit desuetudo, in quem ars hæcce venit. Id interea affirmare possum, nemini me codicem nostrum monstrasse, monstravi autem plurimis tam indigenis quam exterarum nationum eruditis, qui a me dicta in dubium vocaverit, adeoque optandum esse; ut qui absunt, ita suæ aciei confidant, alios penitus cæcutire, ne credant”.

Before I conclude my observations on this subject, I deem it proper, briefly, to notice that several literary characters, particularly the monks of the order of St. Benedict in France, have hesitated to subscribe to those statements I advanced in my *Ulphilas Illustratus*, relative to the manner in which the Codex Argenteus was emblazoned; and wherein I asserted that the characters were formed by metal types, which I presume not to describe, not by the instrumentality of a pen or reed. Among other reasons on which I established my positions, I noticed that the furrows of the letters were so palpably and deeply impressed, that when the vellum in every other part was highly polished and exceeding smooth,

the lines presented a rough surface to be distinguished by the touch of the finger.

I then observed that the delineation of the letters so perfectly corresponds throughout the whole volume, that they never vary from each other, even a bean's eye, either in size or shape. Such invariable uniformity was little to be expected from a Bibliographer, in other respects, so careless and idle, that he successively omits, transposes, and confounds, the letters. I am so far open to conviction, that I am willing to relinquish my opinion, that the Bibliographer used not metallic iron heated types, whenever I receive better information. In the meantime I am confirmed in my opinion, when I observe hundreds of places where the forms of the letters, as delineated in the book, are found beaten in, and ragged on the vellum, which in every other place is perfectly entire. I conclude that this effect could not be produced either by the sole weight of the impressing hand, or an excess of colour, which is always, and uniformly, the same through the whole volume.

To the objection, that has been advanced to overthrow my system, that the vellum would have been corrugated and wrinkled by the frequent application of heated types, I confess it appears to me of little weight, and by no means staggers my belief; for even admitting such effect to be produced*, when modern unpractised book-binders make the application, it follows not that experienced artists could not have overcome the difficulty. This however I can assert at present, that I have never exhibited the *Codex Argenteus* to any one individual, and very many learned Swedes

* This objection is founded on a false base, as Meerman has proved, vide p. 37, 38.

and Foreigners have inspected it, who ever called in question my opinions or statement. I recommend to those strangers who are confident of their own superior acumen and discernment, though they have never seen the book, this observation :—*imagine not every one blind but yourselves.*

The honest indignation of Ihre against such trifling cavillers presumptuously judging, fully proves his own firm conviction of the statements he has published ; and he must be an hardy adventurer indeed, who will dare to contradict such corroborated and conclusive testimony without consulting and examining the original fragments.

THE HISTORY AND EDITIONS OF THE UPSAL BOOK.

Professor Ihre disclaims all certain knowledge relative to the translator of these sacred records, the patron under whose auspices they were executed, or the original possessors of such a treasure. Unless the learned Wachter however is *totally deceived**, the CODEX ARGENTEUS was the book of Alaric king of Thoulouse, whose kingdom and palace were plundered and destroyed by Chlodovic, in the year five hundred and seven : or certainly of Amalaric, whom

* Vide Præf. ad Germanos, cap. 47. "Nisi me omnia fallant," &c.

Childebert the son of Chlodovic overcame in battle in the year five hundred and thirty-one. Unfortunately for literary curiosity, he had not leisure * to arrange the investigations on which he established this conjecture. I shall however produce a few arguments in favour of his opinion.

Walafrid Strabo † distinctly affirms that the Goths when resident in Greece spoke the Teutonic language; and the historians, Socrates, Sozomen, and Philostorgius, testify that the learned of that nation translated the divine books into their own vernacular tongue, of which many *monuments* are still in existence. Procopius ‡ relates that the Vandals, the Goths, and the Gepidæ had all *one* language, denominated the **GOTHIC**. Hence he deduces that all these distinct tribes originally appertained to one nation, inhabiting the region beyond the Danube, and afterwards became distinguished by the names of their respective leaders. Wachter presumes that these *monuments* almost necessarily refer to the **CODEx ARGENTEUS**, especially when Childebert, with his other precious ecclesiastical treasures, bore away in triumph twenty chests § of the Gospels.

* "Argumenta, quibus hæc conjectura firmetur, cum illis conquirendis mihi nunc non vacet, opportuniore tempore et loco reservo."—i. 47.

† "Gothi (qui et Guttoni) in Græcorum provinciis commorantes nostrum, hoc est *Theotiscum sermonem*, habuerint, et ut historiæ (Socratis, Sozomeni, Philostorgii) testantur, postmodum studiosi illius gentis divinos libros in suæ locutionis proprietatem transtulerint, quorum adhuc monumenta apud nonnullos habentur." Walafrid. de Reb. Eccles. cap. 7.

‡ "Omnibus (loquitur de Vandalis, Gothis et Gepidis) *una* demum *lingua*, quam Gothicam vocamus: ita ut ad unam universos gentem pertinuisse quondam, ac suorum deinde ducum nominibus discretos fuisse existimem. *Antiquæ eorum sedes trans flumen Istrum.*" Procop. de Bell. Vand. lib. i. c. 2.

§ Gregor. Tur. Hist. lib. ii. c. 37.

I shall not here enter into the controversy betwixt the Germans and Swedes relative to the district occupied by the Goths, though I concur in opinion with Wachter, that their territory and dominion were most extensive. I shall not here discuss the connection betwixt the Greek and Latin, and the Mæso-Gothic languages, though it is a field on which I will confidently encounter any opponent * who is disposed to controvert their affinity.

From probability let us proceed to certain historical evidence. This book was preserved for many centuries in the monastery of Werde, in the vicinity of Cologne. When that district was ravaged by the triennial war in the seventeenth century, it was transmitted to Prague for security. Subsequently, count Konigsmark took this city by storm, and the CODEX ARGENTEUS came into the possession of the Swedes with other plunder, and afterwards enriched the

* I wish not to insult, but I must check the presumptuous vanity of Mr. Tooke. "Mr. Gilbert Wakefield, shortly before his death, agreed with me to undertake, in conjunction, a *division* and *separation* of the Latin tongue into two parts; placing together in one division all that could be *clearly* shown to be Greek, and in the other division all that could be *clearly* shown to be of northern extraction: and I cannot forbear mentioning to you this circumstance, not to revive your grief for the loss of a valuable man, who deserved but because he being dead and I speedily to follow him, you may perhaps excite and encourage some other persons more capable, to execute a plan which would be so useful to your favourite etymological amusements". *Επὶ Πιργωστῶν*, vol. ii. p. 141.

Mr. Tooke knows very well that this is all *puff* and *fudge*. This *plan* and *division* never can be executed. Admitting that these learned gentlemen could have *clearly shown* what Latin words were *immediately* derived from the Greek, could they *clearly show* that this Greek was not of Northern extraction? or could they *clearly show* that the Northern and Grecian languages had no connection with the Hebrew?—Impossible. Such however is the parade of literature.

library of Holme. At this period Vossius with many scholars visited Christina, the patroness of learning, and became the possessor of it in 1655. Whether by favour, fraud, or dishonesty, I will not pretend to decide; but there are very suspicious circumstances attending the transfer. In the year 1662, Puffendorf, journeying through Holland, found it in his custody, and purchased it for count de la Garde at the price of four hundred rix-dollars. This liberal-minded nobleman, with the true spirit that characterizes a real encourager of literature, and conscious of the negligence frequently found in descendants, deposited this invaluable treasure in the royal library at Upsal, where I fervently wish it may continue for ages.

I know not by what singular fatality it has happened that I have been reduced to the necessity of differing in opinion from nine tenths of our historians, and invalidating the authorities of our most respectable antiquaries. Strange as the assertion may appear, I avow that there is not *one* Saxon *printed book*, or *one Gothic* edition of the Gospels, that has ever been *faithfully* printed from any *manuscript* or *impressed* document. That my studies have been much facilitated by the labours of Lambarde, Hickes, Wilkins, and Gibson, I ever admitted; but that a *precise knowledge* of the *ideas* attached to words by our Saxon ancestors was to be acquired through the medium of their *fanciful* grammatical terminations, cases, and tenses, I will ever maintain to be a *falsely assumed, untenable, and confounding principle*.

The obloquy and scurrility I have encountered, the imputed ignorance attached to my humble attempts by learned wits, would deter a candidate for fame or fortune from attacking the authority of a Junius or a Stiernhelm. I am much indebted to them both, and gratefully acknowledge

the information and advantages I have derived from their labours and publications. But I am thoroughly convinced that neither of them ever *examined*, or even *saw*, the original CODEX ARGENTEUS. Nor do I attach any culpability to them on this account: Stiernhelm, as has been observed, was seventy-three, and Junius seventy-six years of age, when they published their respective editions.

Benzelius, like his great predecessor Junius, was indefatigable in his pursuits of northern literature, according to the grammatical system adopted by Ælfric in the days of a *Latin* age of learning. The *Masoretic mummary* of the Jews is now justly reprobated; I trust the pedantry of northern grammarians will soon be held in little estimation.

These observations and censures are necessary for my justification, when I feel myself reduced to the necessity of disputing the text of Benzelius' very improved, and comparatively correct, edition of the CODEX ARGENTEUS from the original, and the subsequent collations and emendations by professor Ihre. I still want a faithful transcript. I admit not that the ignorance universally imputed to the bibliographer of the Gothic Fragments is clearly proved; and I affirm without apprehension, that there was no regular system of *spelling* or *grammar*, either in the Gothic or Saxon languages, when the records I am editing were framed.

I shall here transcribe what I published nearly nine years ago, and which has not been at present contradicted.

“The learned author of an *universal character* had long since taught me that *grammar is a much later invention than language, and that art was suited to language, not language to art*. A system of grammar was totally unknown when the Iliad and Odyssey were composed; the Latin language was not reduced to the rules of art until about a century

previous to the Christian *Æra*, by Crates Mellotes, Ambassador from Attalus ; and Rabbi Juda Chiug, of Fez in Africa, was the first that reduced the Hebrew Tongue to a presumed correct standard about the year one thousand and forty."

Certainly the edition of the *CODEX ARGENTEUS* published from the MS. of Benzelius, superintended by Lye, and printed at the Clarendon Press 1750, is the most correct and perfect copy that has been presented to the world. The emendations, and revisions, of Ihre from a subsequent collation, and inspection of the original, will be inserted, and noted in the text now printed ; so that I trust this will be the most accurate copy ever presented to northern scholars and divines. I have only to regret that the learned Swedes, who have made the last collations, have more frequently presented us with their corrected text, according to their grammatical notions, than the genuine reading.

Though I shall still reserve my copious observations on the age, style, language, and authors of the Upsal Fragments till I have more fully examined and published them ; yet the *contemptuous*, I should write *contemptible*, reflections that some very learned classical scholars have uttered in *conversation* relative to my studies, almost involuntarily elicit a few sparks from me to dazzle their glimmering eyes, which at present cannot endure a strong light. These polished *Greeks* and *Romans* must not attempt to read such authors as Stiernhelm, Wachter, Schilter and Ihre, lest they should debase their refined style, vitiate their pure Attic taste, or forget (if ever they knew) the full-rounded period of Ciceronian eloquence. From the profound works of such erudite scholars, however, I shall freely borrow my

reasoning and authorities, without always particularly specifying the references (for most readers are so idle, that not one in twenty would consult them.)

Such an affinity pervades the Gothic and Greek languages, that a person only conversant with the elements of them must have observed the connection. This harmony is too evident to be ascribed to chance ; and, as the similarity of the English and Gothic tongues must be admitted, to get rid of the difficulty, our etymologists in general have derived their cognate words from the *Parent* Greek. But here they are reduced to an absurdity ; for they must either suppose that the whole *Scythian* nation were devoid of articulate tones, or numerical characters, and words ; or that the progenitors of this people, from whom the Greeks learnt the knowledge of their sciences in general, obtained their names of things, and notions, from a people many centuries posterior to themselves. If they had deduced them both from the Hebrew, Samaritan, or the speech of Japhet, their inference might have been more justifiable.

Many prudential friends recommend silence to me on this subject, and they “reason well.” But

“Oft has it been my lot to mark

“A proud, conceited, talking spark,”

who reads a book of Homer, a Pindaric ode, or a Philippic, before breakfast ; and oft has it been my fate to be interrogated by such Theban Wight, whether the divine Iliad, the sublime Pythians, or the energetic thunder of Demosthenes, could ever have proceeded from the barbarous Scythians and Goths ? I never asserted that the Greek or Latin languages were derived from any other ; I believe that all “people, nations and languages,” have some radicals of

their own, and am convinced that words of the same organ convey naturally a similar idea throughout every region where human beings are found. Let me tell these self-conceited, self-satisfied, self-contented Philologists, who pretend to know with precision the correct meaning and connection of every word they have noted with their eyes, from the last Commentator, Scholiast, or Lexicon, they have consulted; that there is no *sound* scholar in the world, who will examine a hundred lines either in Homer, Pindar, or the Greek Choruses, that will pretend to state there are no words contained in them, of which he does not know the precise sense and bearings. When Englishmen understand not Shakspeare, surely they cannot be expected to be thoroughly and perfectly conversant with the Greek Poets and Tragedians*.

Proceeding on such principles, it must be readily admitted that innumerable words in the northern languages have their foundation in Greek roots; especially when we consider that the Grecian language has been studiously cultivated and refined, and the great abundance of its writings that have been preserved: but, I trust, learned men will not deem me insolent in stating, that the Gothic language has retained many primitive words which are not extant in the Greek. Herodotus, Plato, Strabo, and others, observe that the barbarians* are more ancient than themselves; and I will give a few examples, where the Greeks have borrowed from the Goths or northern nations. In John JAH MAI-

* I can no more believe that tragedy did originally signify a song of a goat, than that it signifies a *Tale of a Tub*; or that comedy signifies a song of a village, than that it signifies a story of a *Cock and a Bull*. *Essay of the Antiquities of Great Britain*, by G. Anderson, p. 27.

† Εἰσι δὲ ἡμῶν ἀρχαιοῖσι οἱ βαρβαροί. Σχεδὸν τι καὶ ἡ σὺμπασα Ἑλλὰς κατοικίαν των βαρβαρων ἦν το παλαι.

ZONA THAIM-TAUJITH, 14. 12. yea more than them he doeth, what is this but the Greek *μειζωνα*? *Μειζων* certainly is not an Hellenism; for most of the Greek comparative terminations are *τερος*, *σερος*, not *ζων**, while the Gothic comparatives end in *ZA*, *ZO*, e. g. *BATIZA*, *WAIRSIZE*, *AZETIZA*, *MAIZA*, *MAIZO*, from *MAIZ*, *MAIZWE*. When a word is found without præfixes, or affixes, most undoubtedly it approaches nearest to its primitive state. On this account the penetrating Henry Stephens observes on *ερετης*, *ερετιμος*, *ερεσσω*, that there was some more simple cognate term in another language. Is not this the *AR Sax.* oar *Engl.* to row, *remus Lat.* &c.? What are the Latin terminations, *Frutinal*, *Volcanal*, *Minerval*, *Lupercal*, *Quirinal*, but the Gothic *ALH.* Luc. 1. 9. Hall, Temple? The *funditus*, *antiquitus*, *radicitus*, &c. we have remarked upon in our notes. I shall desist at present, with only referring *τηλικος*, *πηλικος*, *ηλικος*, *qualis*, *talis*, *similis Lat.* to *HUELEIK* or *QUELEIK* Luc. 1. 9. *swaleik* Mar. 13. 19. *samaleik* Mar. 14. 56. same-like.

As I want a few lines to fill up the page, I shall adventure my etymology of *FRATER*, (quasi *ferè alter*) Ainsworth, for classical critics. *BROTHOR*, *BROTHR*, *BROTHRAHANS*, *Goth.* *brodr*, *brodur*, *Sax.* are cognate with *frater*. In Gen. 38. 28. we have *brothor-thinenu*, *Sax.* a midwife, or a *breeder-thane*. Hence I infer that *brother* is one of the same *breed*, which receives a support from the extensive tribe of words connected with the idea. *BAIRA*, *Goth.* *bruder*, *Germ.* *pario*, *partus*, *parentes*, bear, birth, breed, brood, &c.

* There is the exception *αγαθος*, *αμεινων*, *αριστος*: but we know that *αγαθος* is the *ΓΤΗ*, good; and *αριστος* is connected with *AIRZA*, *AIR*, *Goth.* Whether *αμεινων* has any affinity with *AMEN*, I know not: but see its meaning in *Parkhurst*.

THE ENGLISH GLOSS

OF

ST. CUTHBERT'S GOSPELS.

IN conformity to the principle universally adopted by northern scholars, I have denominated the interlineated translation of the DURHAM BOOK, the *Saxon Gospels*; but as a faithful transcriber, and historian, I shall, for the future, designate them as the *English* Gospels of the eighth century*. If it is possible for an individual to know the proper term for a language, better than another, it surely must be the person who writes in that tongue; and Aldred, the translator, informs us that he *glossed* the Latin into *English*. I fortunately never attempted to discriminate the Saxon language into Anglo-Saxon, Dano-Saxon, Norman-Saxon, or pure Saxon; I investigated the MSS. in their original state; and when I found that Aldred, Owen, Farman, and Alfred continually varied their spelling, and frequently in the same verse; I little expected that the principles of grammar were ascertained, or reduced to scholastic precision. The event has justified my preconception, to the utmost extent.

* The very respectable publisher of Sir David Lindsay's works, whose Glossary I have consulted, with great pleasure and advantage, and to which hereafter I shall frequently refer, may perhaps derive some information from the English of this century, which he could not obtain from the *twelfth*.

The DURHAM BOOK is preserved in the Cottonian Library of the British Museum, and classed under the arrangement of *Nero*, D. 4. Simeon of Durham, (*Turgot*) Camden, Selden, James, Marshall, Smith and Aistle have successively detailed its contents, and furnished us with their observations upon it. As I am not perfectly satisfied with their statements, (for reasons that will hereafter be specified,) I shall give this authentic document's history of itself, as contained in folios 88 and 258. But as I never wish to derogate from the merits of any scholar, I am bound in justice to observe, that I have derived considerable advantage from their labours and investigations, and shall give the substance of their remarks as summarily compressed by the Rev. Thomas Smith in his *Synopsis of the Cottonian Library*.

HISTORY AND SYNOPSIS.

Textum propria manu descripsit S. Ealdfridus (in the original. Ealdfrith) quando monachus erat, adhuc superstitie S. Cuthberto, qui juxta* Auctorem Chronici Saxonici, in Episcopum Lindisfarnensis ecclesiæ consecratur a Theodoro, Archiepiscopo Cantuariensi, A. C. DC.LXXXV. cui post triennium circiter in ista sede successit. Dein sacri illius operis amore captus, Ethelwaldus ex eodem cœnobio supparis ætatis monachus, qui ad eandem sedem circa † A. C. 721 promotus anno 737 decessit, ab exteriori parte geminis et auro, intus vero tessellatis delineationibus, picturis Evangelistarum, insigni politura reliquoque divite apparatu perornari curavit, usus opera Bil-

* Edit. Oxon. 1692, p. 45. † p. 54.

fridi Anachoretæ, istarum artium, prout ista ferebant tempora, peritissimi. Tandem ad egregium illud opus complendum, ut Monachis et Populo non soli admirationi, sed usui esse possit, versionem in lingua vernacula interposuit Aldredus, qui se pro humilitate sua *Presbyterum indignum et peccatorem* * *miserrimum* nuncupat, qui hæc omnia *Saxonice* † sua manu testatus est : cujus nomini ex adverso apponuntur in margine hi Rhythmi, antiqua sane, si non ipsius, scriptura ‡ :

Ælfredi natus Aldredus vocor,
Bonæ mulieris filius eximius loquor.

Previous to any comments, or observations, on this extract, I will furnish the reader with a faithful copy of the internal evidence of the Durham Book, as given in the language of that age, relative to the writer, compilers, and glosser of this treasure. On the opposite page, I shall present him with an attempted literal rendering, which I am fully convinced is not perfectly correct, for I entertain great doubts relative to several words. But “ex fumo dare lucem,” to expect a clear view in a general obscurity, were to look for a steady sight from the coruscations of the northern lights.

* *Peccator* is not in the original; nor does Aldred seem to entertain a very degrading opinion of himself, for he is “*filius eximius*” in his own writing and verses.

† Part Latin in Saxon characters. See Transcript.

‡ Doubtless his own.

TRANSCRIPT FROM THE DURHAM BOOK, fol. CCLVIII.

Eadfrith biscop Lindis fearnensis æcclesie he this boc aurat æt fryma gode, & scē Cythberhte; & allum thæm halgum gimænelice, tha the in Eolonde sint.

Ethilvald Lindis fearneo londinga Bisc hit vta githryde* & gibelde† sva he vel cuthe.

Billfrith se oncre he gismiothade tha gihrino thathe uto on sint & hit gihrinade mith golde & mith Gimmum æc mid sylfre of gylded faconleas feh.

Aldred Presbyter indignus & miserrimus mith Godes fultume & Sci Cuthberhtes hit of gloesade on Englisc & hine gihamade mith thæm thrum dæly.

Matheus dæl Gode & scē Cythberhti.

Marc dæl thæm bisc.

Lycas dæl thæm hiorode & æhtu ora seoulfres mith to inlade.

S̄ci Joh dæl f̄ hine seolfne & fore his saule & feower ora seoulfres mith Gode & sci Cythberti thæte he hæbbe ondfong ‡ therh Godes milsie on heofny̅ seel § & sibb on eortho forthgeong & githyngo visdom & snyttro || therh sci Cythberhtes earnunga.

Eadfrith, Oethilwald, Billfrith, Aldred hoc Evangelium Do & Cythberto construxer̄t & ornaverunt.

* Tire, tiara, attiré, French, *tyre*; *תור*, rows of jewels.

† Liht, Sax. is *light*, *bleoh*, *belight*, a colour; *bleos ane*, a blaze of one hue; *blitzen*, Germ. *lixan*, Sax. to *glisten*.

‡ *Unto-fang*, taken to himself.

§ *סל*, *sel* Goth., : in *celsis* Lat.

|| *SNUTRAIM* Goth. *snoter* Sax. *snutens snutwotens*.

LITERAL RENDERING OF TRANSCRIPT, fol. CCLVIII.

Eadfrith bishop of the *church* of Lindis-fern, he wrote this book, foremost, for God, and St. Cuthbert, and all the holy ones in common, that be in the island.

Ethilwald bishop of the *land* of Lindis-fern, it out attired and blazoned as well as he could.

Billfrith, the Anchoret, he smoothed the *adornings* that be without, and ornamented it with gold and with gems, eke overgilded the facings with silver.

Aldred, an unworthy and most-miserable Presbyter with Gods and St. Cuthbert's upholding* it *over glossed on English* and it made into them three deals.

Matthew's deal for God and St. Cuthbert.

Mark's deal the bishop.

Luke's deal that herd†, and inlaid it with eight ores of silver.

St. John's deal for himself, and for his soul, with four ores of silver to God and St. Cuthbert; that he have acceptance thorough Gods mildness, exaltation in heaven, peace on earth, forgiving and forgetting, wisdom and sapience through St. Cuthbert's earning.

Eadfrith, Oethilwald, Billfrith, Aldred, constructed and ornamented this Gospel to God and St. Cuthbert.

* Quasi fulcitum, *uphold*. f. l. t. and p. l. d. cognates.

† Those who hear the pastoral voice, "*all the holy ones in common that be in the island.*"

Explicit liber secundum Johannem.

Trinus et unus Deus Evangelium hoc ante sæcula constituit.

Matheus ex ore Christi scripsit.

Marcus ex ore Petri scripsit.

Lucæs de ore Pauli Apostoli scripsit.

Johannes in Prochemio deinde eructavit verbum Deo donante et Spiritu sancto scripsit.

INTERLINEATED ENGLISH.

Asægd is tha boc æft̃ Johannem.

The thrifalde & the anfalde Godspell ær worrylda gisætte,
Matheus ærist aurat of muthe Christ.

Marcus of muthe Petres aurat.

Lucæs of muthe Paules aurat.

Joh in deigilnis & in f̃esagum siththa rocgeccede* & gisprunt word mith Gode gisalde & halges gastes. In the margin, & mith Godes geofa, & halges Gastes mæht aurat John.

TRANSCRIPT FROM fol. LXXXVIII.

iving?
The lifgiende Gode gemyne thu Eadfrith, Æthilwald, Billfrith, & Aldred, peccatores, thas feowere mith Gode ymb weson thas Boc.

* er, mr, breath. eructavit, Lat.

LITERAL RENDERING OF THE INTERLINEATED ENGLISH.

Said is the book after John.

The three-fold and the one fold Gospel set ere the world.

Matthew first wrote of mouth of Christ.

Mark wrote of the mouth of Peter.

Luke wrote of mouth of Paul.

John in dull (*dark*) and-fore-sayings since that reached
and spurted the word with Gods establishing and holy
Ghosts. In the margin, with Godes gift, and holy Ghosts
might wrote John.

LITERAL RENDERING OF TRANSCRIPT, *fol.* LXXXVIII.

The living God mind thou Eadfrith, Æthilwald, Bill-
frith, and Aldred, sinners, these four with God's help waxen
this book.

RECAPITULATION AND REVIEW.

This valuable relique was formed by the labours of four very superior men, in their age, who individually executed their respective departments, and were doubtless contemporaries.

Eadfrith bishop of the *Church of Holy Island* first wrote the text of the Vulgate in Latin, which is of extraordinary fine Penmanship in round Roman characters. The letters are in a high state of preservation, the ink shining and black as ebony. He succeeded St. Cuthbert in that see about the year 10CLXXXVIII, and, the learned Selden presumes that he executed the transcript during the life of that learned prelate. He died about the year 10CCXXII.

Ethilwold the bishop of the *Land* of Lindisferne succeeded St. Cuthbert, as anchoret*, in his hermitage, in the Island of Ferne, in the year 10CLXXXVII.

About the year 721 he succeeded to the see of the *Land*, and continued bishop till the year 737. The curious and elaborate ornaments, the tessellated tablets, the pictures of the cross, the four evangelists, and the elegant capital letters, were probably conjointly executed by Ethilwold and Billfrith the Anchoret. The latter is recorded to have been eminently skilful as an artist, and this volume presents no ordinary specimen of his abilities. He smoothed and polished the decorations, he ornamented it with silver, gold, and jewels.

To give additional value to this venerated monument of British antiquity, to propagate the divine truths contained in its pages, written in an unknown language to the natives of the country, in the vulgar tongue, and to incorporate

* Bede's History, book v. chap. 1.

homely useful knowledge, with splendid decorations and Latin literature, Aldred glossed the whole of the gospels into *English*. It is surprising that no preceding writers have ever noticed the original separation of the four evangelists as recorded by Aldred, or the transcript from page 88, the conclusion of St. Matthew's Gospel. This Gospel was peculiarly appropriated to St. Cuthbert's Minster, St. Mark's to the bishop of the island, St. Luke's to the Holy Fraternity resident in the island; and St. John's was appropriated to God and Saint Cuthbert, for his future salvation. The writing of Aldred at the end of St. Matthew is in so perfect a state, so uniform with the interlineatory gloss, and the colour of the ink so perfectly corresponds with it, that it is impossible to dispute such internal evidence.

At what period the Gospels were collected into one volume, I pretend not to know, but according to the History of Simeon of Durham it must have been at an early æra; for he informs us, that when the monks of Holy Island had embarked on board a vessel to escape from the depredations of the Danes, this celebrated book, which they were transporting with them, fell into the sea. Some historians state that it was three days in the water; others that, the tide ebbing much farther than usual, it was found upon the sands three miles from the shore: but all attribute its preservation to the merits of St. Cuthbert, and agree in stating that it was uninjured by the water. On examining the elegantly ornamented cross of the first page, and the last leaf of St. John's Gospel, they certainly furnish some ground for supposing that the book may have been immersed in sea water, or some acid liquid, since the ink of the Roman text for two or three pages retains not that shining blackness, which so eminently distinguishes the other parts of the manuscript; nor is the red ink, used by

Aldred for the interlineatory gloss, (from folio 219, b) of equal brightness with the preceding. This presumption is strengthened by an examination of folios 181 and 182, where the water appears to have penetrated. For fac-similes of the drawings, characters, and ornaments, I refer the curious inquirer to the works of Astle and Strutt.

THE CONTENTS OF THIS INVALUABLE BOOK ARE,

1. A Picture of the Cross most laboriously executed.
2. Hieronymi Prologus decem Canonum.
3. Præfatio ejusdem.
4. Præfatio Eusebii.
5. Canones Eusebii.
6. Argumentum Matthæi.
7. Capitula Lectionum secundum Matthæum, No. 88.
8. Index Dierum Festorum in quibus, ut videtur, Periochæ ex Sto. Matthæo legi debent.
9. The Picture of St. Matthew writing in a Book upon his Knees from the mouth of a Saint, who is dictating to him. An Angel holding the Book in her left Hand; and in her right a Trumpet to her mouth. Above this Angel is written *Imago Hominis*, the title of the Evangelist.
10. A Picture of the Cross of incredible workmanship and beauty.
11. St. Math. Gospel in Latin with the interlineatory Saxon Gloss.
12. Argumentum Evangelii secundum Marcum.
13. Capitula Lectionum, Num. 46.
14. Index Dierum Festorum, with the version.
15. The Picture of St. Mark with this inscription, *O Agios Marcos*. Above him is a winged Lion, holding a Book in his fore-feet, and sounding a Trumpet, with these words superscribed, *Imago Leonis*.
16. A Picture of the Cross beautifully illuminated.
17. Evangelium secundum Marcum.

18. Index Dierum Festorum pro Evangel. D. Lucæ, in Latin only.
19. Præfatio Lucæ.
20. Capitula Num. 94. with the interlineatory Gloss, and an advertisement concerning the Lessons in Easter week.
21. The Drawing of St. Luke.
22. A Picture of the Cross as before.
23. Argumentum secundum Johannem.
24. Capitula secundum Johannem, No. 45.
25. De Lectione in Natali S. Petri.
26. Index Dierum Festorum in quibus Lectiones desumptæ ex Evangelio S. Johannis.
27. A youthful representation of St. John with the title *O Agios Ioannes*, and a flying Eagle holding a book in his talons, with an inscription *Imago Aquilæ*.
28. A Picture of the Cross.
29. Evang. secund. Joh. with the version in red letters from fol. 219.

THE RUSHWORTH GLOSS.

This second valuable monument of our mother tongue is nearly coeval with the *Durham Book*, is glossed over the Vulgate exactly in a similar manner, and the characters of both languages, the Latin, and Saxon, nearly correspond in form to each other. This document is preserved in the Bodleian Library, Oxford; like its fellow volume of Saint Cuthbert is bound in quarto, and fortunately has not suffered in its margin by the knife, or mallet, of a book-binder. These precious reliques so amply, and clearly, illustrate explain and develope the latent, and obscure, terms of our antient and obsolete writers, that I hope no future *English*, or *Scottish*, antiquary or commentator will

publish a Glossary without consulting these records. Properly to appreciate their intrinsic worth, we should always reflect that we can never err relative to the true meaning of a word, (as understood at the æra of these manuscripts, whenever it is found in them,) for we have the Greek and Latin corresponding consignant terms.

At the conclusion of St. Matthew's Gospel these words are added, "Farman Presbyter thas hoc thus gleosode," *Farman Presbyter this book thus glossed..* And at the end of the volume, "The min bruche, gibidde fore Owun the thas boc gloesde, Farman thæm preoste æt Harawuda," *He that of mine profiteth, bead he for Owen, that this book glossed, and Farman the priest at Harewood;* and also "Macregol dipinexit hoc Evangelium: quicunque legerit et intelligerit istam narrationem, oret pro Macregol scriptore." *Macregol delineated this Gospel: whoever hath read and understood its recital, pray he for Macregol the writer.* So that we learn that Macregol was the scribe of the Latin, Ferman and Owen the Saxon Glossers. I presume this Book was written before the close of the ninth century; so that from these volumes it is indisputably proved that our forefathers had the four Evangelists in the Vulgar Tongue, at an early period, and read not the Scriptures in an unknown language alone.

Next month I propose to print the first part of ALFRED'S WILL, for my introductory sheet, with Illustrations of the Tenures of places there mentioned from Doomsday, as held by the *Spear Half* or *Spindle Half*, the *Liberti*, *Co-liberti*, &c.

It is wonderful, I will not say disgraceful, to the world of Scholars, that, in Alfred's Will by *Lye, Manning, and Croft*, printed at the *Clarendon Press*, the Introduction, which empowered Alfred to dispose of his Demesnes, feudal Tenures, &c., is confounded with the Will itself and fills one page,—THE WILL. When I manifested this to Mr. Astle, from his original, he exclaimed, What Blockheads!!!

THE GOTHIC GOSPEL
OF
SAINT MATTHEW,
FROM
THE CODEx ARGENTEUS
OF THE FOURTH CENTURY;
WITH
THE CORRESPONDING
ENGLISH, OR SAXON,
FROM
THE DURHAM BOOK
OF THE EIGHTH CENTURY,
IN ROMAN CHARACTERS;

A literal English Lesson of each:

AND
NOTES, ILLUSTRATIONS, AND ETYMOLOGICAL DISQUISITIONS
ON ORGANIC PRINCIPLES.

BY SAMUEL HENSHALL, M.A.

RECTOR OF ST. MARY STRATFORD BOW, MIDDLESEX;
LATE FELLOW OF BRASEN-NOSE COLLEGE, OXFORD:
AUTHOR OF SPECIMENS AND PARTS OF THE HISTORY OF SOUTH BRITAIN, ETC.

London:

PRINTED FOR THE AUTHOR,
AND SOLD BY J. WHITE, FLEET STREET.

1807.

[Price 8s.]

DU HWE MATHLEIN MEINA NI KUNNATH.

Goth. John viii. 42.

To why melling mine not con ye.*

* See Parkhurst, סלל.

Printed by R. Taylor and Co. Shoe Lane.

OCCASIONAL PREFACE.

AT the recommendation of some literary characters, who understand Book-circulating much better than myself, I give a Title-page with this number, which will enable any gentleman, who has the three prior numbers, to have the Disquisitions and St. Matthew's Gospels stitched in boards, and properly arranged. When the work is completed, it may be bound in Three Volumes, as originally proposed.

The intelligent reader must certainly have observed, that the farther progress I make, the more clear and correct is the rendering, the more obvious the principle on which I proceed. St. Mark's Gospel will form a *Deal*, or *Fasciculus*, of much greater extent, exhibit more variations from the Greek Text, and strongly elucidate some Christian Doctrines. As my health is precarious, and I consider the Passage of high importance to wavering Trinitarians, I shall select a valuable specimen. In Mark i. 3. the Codex Argenteus reads, RAIHTOS WAURKEITH STAIGOS GOTH^S UNSARIS: *Right work the steps OF GOD OUREN.* Griesbach does not notice this difference at all, though he gives the Gothic reading of the preceding verse, "in Isaiah the Prophet." In my opinion, the Upsal Book is of greater antiquity and authority than any Greek or Latin MS. of the Gospels in existence; and let Heretics, if they can, get rid of this additional Evidence of the Divinity of Christ.

The opposition, obstacles, and falsehood that I have encountered in the publication of this Gospel, are almost incredible*. A bookseller opposite the Exchange returned

* I shall most probably be tempted to expose this mystery of iniquity, in which many Antiquaries, Blackstonians, Electioneering Oxonians, Reviewers, Low Churchmen, Presbyterians, Methodists, and other herds of animals that follow their leader's tail, are concerned.

the numbers to Mr. White, and would not sell them;—Mr. Cooke, of Oxford, has written two very discouraging Letters from the University, where a *Saxon Professorship* is established, and the Minor Critics have reported in the Bibliopolite Circle, that I should never edit a second number. On this account I cannot at present gratify the wishes of some of my friends, who desire me to publish all my Disquisitions on Saxon Literature in one volume; but I will send them to the press with great additions, alterations, and emendations, whenever I have the names of One Hundred Subscribers, at 6s. each, entered at Mr. White's.

Since I have made few observations, as an Etymological Organic Reasoner, in my late numbers, I will give three specimens, RIGHT—UP—DOWN, lest I should be thought to neglect the subject.

The origin of RIGHT is found, by impelling the breath in a DIRECT, STRAIGHT line, and nearly closing the mouth, RAIHT, Goth. *ræhta*, Sax. *rectus*, *erect*, direct, correct, &c. I here, by the bye, notice, that straight is *sto*-right, stand right, upright, in one sense.

UP is formed by emitting the voice in as upright a direction as the organic powers of speech will admit, by raising the lower jaw till the lips are fully closed.

DOWN, by a contrary impulse, and transmitting the breath downwards through the nostrils.

With these *three words* three hundred are connected,—but this is not my present business.

The First Number of St. Mark's Gospel is intended to be published on the thirtieth of September.

Bow, AUG. 31.

1807.

G O T H I C

Alwaggelgo thairh Maththu.

CODEx ARGENTEUS,

UPSAL.

LITERAL RENDERING

OF

THE GOTHIC

GOSPEL THROUGH MATTHEW.

CHAPTER V.

VERSE 15.

[FRALIUSITH.]

AK ana lukarna¹ stathan, jah liugeith allaim than in thamna razna²:

16. Swa liughtjai liuhath izwar in andwairthja³ manne, ei gasaihwaina izwara goda waurstwa⁴, jah hauh-jaina Attan izwarana thana in himinam :

17. Ni hugjaith ei ik cwemjau gatairan witoth⁵ aith-thau praufetuns, ni cwam gatairan, ak usfulljan⁶.

18. Amen auk cwitha izwis, und thatei usleithith⁷

¹ להט Gen. iii. 24. IK IM LIUHATH, Goth. Matt. xiii. 24, *I am the light*; IK LIUHADA CWAM, Goth. John, xii. 46, *I the light come*; lucet, lux, lucis, lucerna luc-urna, Lat.; λυκη, Greek; *lant-horn*, i. e. *light horn*, Engl.; LIUHADA-HAURN, Goth.; leuchter, Germ.; liuhte, Fran.; liusastafa, Sueth.

² URRAI3JA INA IK, Goth. John vi. 40, *I upraise him*; *raise rise*, Engl.; erexit, Lat.

³ Ante-ward contrary to back-ward; ondweard, Sax.

⁴ IK SKAL WAURKJAN WAURSTWA THIS SANDJANDINS MIK. Goth. John ix. 4. *I shall work (the) works this sending me*; and HWA WAURKEIS, ibid. *what works thou*; wercke, Germ.; wercken, Dutch; εργα, ἐργῶ; ga and wyrcce to dæg, Sax. Matt. xxi. 8, *go and work to day*.

⁵ This word in its most simple, i. e. its radical, and purest state is found John xiii. 18, Goth. IK WAIT HWARJANS GAWALIDA, *I wot w'hatever-ones called I*. It is changed like ς τ of the Greeks, John xi. 42, IK WISSA, THATEI SINTAINO MIS ANDHAUS3IS, *I wiss, that continually me unto hears thou*. The Saxon wit, gewit;

CHAPTER V.

VERSE 15.

[PRECEDING LOST.]

BUT on light stand, yea lighteth all them in that erection :

16. So light lighteth yours in onward men, that seeing your good works, highen Dada yours, the one in heaven :

17. Not thinketh ye, I come to tear wit (or wisdom), or prophets, not come I to tear, but to fulldoen.

18. Amen eke quoth I you, untill that dissolved

εἶδω, ἰδεα, ἡδω, ἰσημι, Hesychius ; video, viso, Lat. ; wedeti, wiodeti, wiodeti, Slavonic ; wissen, German ; weten, Belgic ; weta, Suec. all signify primarily *to eye* ; DUA MIH UUIS, *do me wise*, Otfrid lib. 4, cap. 7, then *to eye* with the *mind*, "In my *mind's eye*", Shakspear ; and in the language of Ovid, "among the Goths" lib. 15, Met. ver. 63.—de Pythagorâ,

Mente Deos adiit, et quæ natura negabat

Visibus humanis, oculis ea pectoris hausit.

Γινωσκω, nosco, *notion, knowlege, know*, originally imply *intellect*, the internal εν, in, N, &c.

⁶ The sound of FL conveying the idea of *plenitude* is very general : ALL DALEI US-FULLGADA, Goth. Luke iii, 15, *all dells up-filled* ; NI NAUH USFILLETH IST, Goth. John vii, 8 ; *not now completed is* ; πλεος, πληθυνω, *plenus*, &c, Latin ; fill, full, pile, poll, bowl, &c. אִפֵּל, *accomplished, complete*, Levit. xxii, 21. The tongue concavely touches the *palate*, the mouth is *full*.

⁷ לָּהּ לָּהּ, *to loose* ; συλαω, solvo, solvit, dissolvo, Lat. *slights, slices, slips, slives, slivers, dissolves*, &c.

himins, jau airtha, jota ains, aiththau ains striks¹, ni usleithith af witoda, unte alla tawairthith.

19. Ith saei nu gatairith aina anabusne thizo minnistonon, jah laisjai swa mans, sah minnista haitada in thiudan gardjai himine; ith saei taujith, jah laisjai swa, sah mikils haitada in thiudan-gardjai himine.

20. Cwitha auk izwis, thatei nibai managizo wairthith izwaraizos garaihteins, thau thize bokarje, jah fareisaie, nithau cwimith in thiudan-gardjai himine.

21. Hausideduth thatei cwithan ist thaim airizam, ni maurthrijais, ith saei maurthreith, skula wairthith stauai².

22. Aththan ik cwitha izwis, thatei hwazuh modags brothr seinamma, sware³ skula wairthith stauai; ith saei cwithith brothr seinamma, raka, skula wairthith gacwumthai; aththan saei cwithith dwala, skula wairthith in gaiainnan⁴ funins.

23. Gabai nu bairais aibr thein du hunsla⁵ stada, jah jainar gamuneis thatei brothar theins habaith hwa⁶ bi⁷ thuk;

¹ Strich-lein, Germ.; strika, Sax. the *stroke* of a pencil.

² סטתת, *sto*, statutes, established, estate, seat, stall, &c.

³ SWARE corresponds with סרה *a turning aside, revolt, apostasy*; or סר *disp. eased, fastidious, angry*; or סורר *refractory, swerve, sour, surly, sorrow*. This sanctions the reading εαη, which authority Griesbach has omitted. The Latin is temere, the Syriac corresponds.

⁴ GE-AIHW, Goth.; αἰωνος, Gr.; ævum, Lat.; *aye-being*, Engl.

⁵ הַל תְּהִלָּה ALLAH, ALL, ALLS, ALLA, Goth.; al, æl, eal, ealle,

be heaven, yea earth, jota one, either one stroke, not dissolveth of wit (or wisdom), untill all wrought be.

19. But whoso now teareth one biddings these meanest, yea lears so man, is he meanest highted in dominion circle of heaven; but he that doeth, yea lessoneth (or leareth) so, same mighty highted in dominion circle of heaven.

20. Quoth I eke you, that not be manyer (more manifold) wroughteth your righteousness, than this of the bookers (scribes), yea pharisees, neither cometh you in dominion circle of heaven.

21. Hear did you, that quothen is it them ere ones, not murther you, but whoso murthereth, is guilty wrought of state.

22. To then I quoth you, that whoso moody is brother his, swerving is guilty wrought of state; but whoso quoth brother his, raka, is guilty wrought of gemote, he then whoso quoth dull (or devil), is guilty wrought to eternal fire.

23. Give now bears (thou) offer thine to housel-seat, yea there reminds that brother thine haveth ought against thee;

Sax.; ALH—JAH ATWAIRPANDS THAIM SILUBRAN IN ALH, Goth. Matt. xxvii. 5, *yea out-warping the silver in hall*; GABAI SLEPITH, HAILS WAIRTHATH, Goth. John xi. 12, *give he sleepeth, whole wroughteth he*. Halig, halgung, Saxon; *hail, housel, holy, hal-lowing*, English; heiligen, Teuton.; Alhn, Cadmon.; ἅλως, altare, altus, &c.

⁶ *A whit*, , Hebr. *טרא*, Greek; jot, hwa, Sax.

⁷ *a against*, Numbers, xxi. 7.

24. Aflet jainar tho giba theina in andwirthja huns-
lastadis, jah gagg faurthis gasibjon¹ brothr theinamma,
jah bi² the atgaggands at bair tho giba theina.

25. Sijais waila hugjands anda-stauin³ theinamma
sprauto⁴; und thatei is in wiga mith imma; ibai, hwan
atgibai thuk sa andastaua stauin⁵, jah sa staua thuk at-
gibai andbahta⁶, jah in karkara⁷ galagjaza.

26. Amen, cwitha thus, ni usgaggis jainthro⁸, unte
usgibis thana minnistan kintu.

27. Hausideduth thatei cwithan ist, ni horinos; ath-
than ik cwitha izwis, thatei hwazuh saei saihwith cwi-
non du luston izos, ju gahorinoda izai in hairtin sei-
namma.

29. Ith gabai augo thein, thata taishwo⁹, marzjai¹⁰
thuk, usstagg¹¹ ita, jah wairp¹² af thus; batizo ist auk
thus ei fracwistnai ains lithiwe theinaize, jah ni allata
leik thein gadriusai in gaiainnan.

¹ B S cognates with P C; pax, *peace*.

² γ after, Numb. xxviii. 26.

³ This word exactly corresponds with ANDA-STAUIN, ANDA-STATHEIS, Luke xviii. 3; STOTH, Matt. xxvii. 11; STANDANDS, Luke 1. 19. The Greek $\alpha\upsilon\tau\iota\text{-}\iota\sigma\tau\eta\mu\iota$, ante-stand, conveying the notion of opponent.

⁴ At a *spirt*; spruyten, Dutch; spritta, Swed. *speedily*.

⁵ Stadt-holder, state, statute, status, $\iota\sigma\tau\eta\mu\iota$.

⁶ ANABAUTH, Mark v. 43; ANABAUST, Luke xiv. 22; ANABUDANS, xvii. 9, ANABUSNS, Mark vii. 7;—all implying *biddings*, *business*, or commands: bædel, Sax. one who does as he is *bid*, or executes the orders of his superiors.

⁷ The Latin, carcer; $\kappa\alpha\tau\alpha\kappa\epsilon\tau\alpha\iota$, Hesychius, *chains*; carchar, Cymb.; carcern, Sax.; carcar, charchar, Alam.; kercker, Belg; the element CR or KR, that which surrounds or incloses of Mr.

24. Flit there the gift thine in onward the houselseat, yea gang forth ways (or forthwith) to pacify brother thine, yea after that to-ganging to-bear the gift thine.

25. Be (*sis*) thou well thinking adversary thine sprightly, then that thou is in way with him; give, when-to-give thee adversary to statist, yea the statist thee upgives to beadle, yea in court lays thou.

26. Amen, quoth I thee, not out-gangs thou thence, unto that upgives thou the minutest counter.

27. Hear did you that quothen it is, not whore thou; but then I quoth you, that he, whoso he be, seeth quean to lust doen her, now whored has with her in heart his.

29. But give eye thine the dexter mars thee, outsty (or oust) it, yea warp of thee; better is it eke thee perish doen one limbs thine, yea not all like thine be thrust in gehenna.

Whiter, (Etymol. Mag. p. 199); "*car*, ou *cer*, dans toutes les langues *enceint*," (Bullets Memoires Celtiques). חרק *to inclose or catch in a net or toil*, Parkhurst.

⁸ Εξειθεν, or *another*, (*place subaudit.*)

⁹ Dextra, Lat. δεξια; opposed to HLEIDUMEIN *left*, manus, or *hand*; Mark x. 40, Goth.

¹⁰ מראת מרא *to provoke, swell with pride*, the *crop* of a turtle dove, which, as an emblem of gormondizing or gluttony, was to be *pluckt out* and cast away from the burnt sacrifice of the fowl, Lev. i. 16: and eorthe wæs amyrred thurh tha fleogan, Sax. Hept. Exod. viii. 24. *and the earth was marred* (corrupted, destroyed) *thorough the flies*.

¹¹ Lye in his dictionary has omitted this word in its proper place, but we find USGAGG IN STAIGAS BAURGS, Luke, xiv. 21. *utgang* in *styes of the borough*; retained in *pig-stye*.

¹² Wirffs, Germ.

30 Jah gabai taihswo theina handus marzjai thuk, af-mait tho, jah wairp af thus; batizo ist auk thus ei fra-cwistnai ains lithiwe¹ theinaize, jah ni allata leik thein driusai in gaiainnan.

31. Cwithanuh than ist, thatei hwazuh saei afletai cwen, gibai izai afstassais² bokos;

32. Ith ik cwitha izwis, thatei hwazuh saei afletith cwen seina, inuh fairina kalki-nassaus³, taugith tho horinon, jah sa ize afsatida liugaith, horinoth:

33. Afra hausideduth, thatei cwithan ist thaim ari-zam, niu farswarais, ith usgibais Fanin⁴ aithans thei-nans;

34. Aththan ik cwitha izwis, ni swaran allis, ni bi himina, unte stols ist Jth⁵;

35. Nih bi airthai, unte fotu-baurd ist fotiwe is; nih

¹ The LITHUNS, Romans, xii. 4. SWA SWE RAIHTIS, IN AI-NAMMA LEIKA LITHUNS MANAGANS HABAM, THAITHAN LITHJUS ALLAI NI THATA SAMO TAUJ HABAND, Goth. *so so, right is, in one likeness* (imago Dei) *limbs many have we, though then limbs* (lots, HLAUTH Goth. Mark xv. 24; SAMA LAUD, *same lots*, Matt. vi. 34.) *all not that same do haven.* Lid, member, Wachter, fingers lith, Saxon Luke xvi. 24; lath of Kent, lot; SAMA LAUDA, *same lot, or division.*

² Αποστασις, abscheids brief, Germ.

³ If the over curious reader delight to investigate subjects, the knowlege of which tends not to make us better, he may find sufficient matter in the C L, καυλος &c. of Mr. Whiter, p. 439.

⁴ FAN appears compounded of π and ΩΝ, the *essence existing*, the ὁ ΟΝΤΩΤΗΣ q. d. ὁ ὄντος ὡν—the ὁ δεινός, ὁ δεινά, *the one of the Gothic, the doing one, the thing, the incomprehensible.* Ὁ δεινά forcibly and appropriately applied to a human agent, as the *astouishing, wonderful, thundering* Pitt.

30. Yea give thy dexter hand mars thee, off-smite that, yea warp of thee, better is it eke thee, that perish doen one limbs thine, yea not all like thine be thrust in gehennan.

31. Quothen you then is it, that whoso flits quean, give her off-setness book ;

32. But I quoth you, that whosoever flitteth quean his, not now for fornication, (χαλκιδιτις πορνη, *Josèp.*) doeth her to whoren, yea whoso off-set lyeth, whoren doeth.

33. After hear did ye, that quothen is it them ere-ones, not forswear thou, but upgive Jehovah oaths thine.

34. But then I quoth you, not swear (at) all, not by heaven, for (οτι) stall is it God's ;

35. Not by earth, for foot-board is it feet his ; not

⁵ It is a very remarkable circumstance, that the *peculiar* and *incommunicable name* of the divine essence, in the Hebrew tongue יהוה, cannot be pronounced as impressed in the Gothic Fragments, J T H, all utterance is stopped when we try to sound such letters. This abbreviation always prevails in the original. GODA, GUDA, GUDS, our *good* ; GUDA, *gods*, are derived indeed from J T H *God* the source of all goodness, than whom there can nothing be *better* or *best* ; therefore in this language of ideas, there is no GODRA, no GODSTA, no *gooder*, no *goodest* ; but the terms BATIZO, BATISTA, *better*, *best*, than BOTEITH, John vi. 13, what *booteth* or *profiteth*, were adopted :—hence αγαθος, θεος. THO, THOTH.

This language had G, and Γ, both of which are joined with Ψ, to express the almighty Being ; I shall represent the former by J, the latter by G, amongst other reasons, because the latter is used as the γγ pronounced like nn. I believe, my learned acquaintance Richard Porson Esq. might illustrate the Æolic Digamma of the Greeks, by referring to the Gothic language, especially the prefix GA, corresponding with the Saxon *ge* ; as well as the Greek numerals, though the arrangement of the alphabet in all Gothic lexicons is very erroneous, for Γ is 3, G 60.

bi lairusaulwmai, unte baurgs ist this¹ mikilins thiudanins¹;

36. Nih bi haubida theinamma swarais, unte ni magt ain tagl hweit aiththau swart gataugan.

37. Sijai thau waurd izwar, ja ja, ne ne, ith thata managizo thaim us thamma ubilin ist.

38. Hausideduth thatei cwithan ist, augo und augin, jah tunthu und tunthau?

39. Ith ik cwitha izwis, ni andstandan allis thamma unselgin²: ak gabai hwas thuk³ stautai bi taishwon theina kinnu, wandei imma jah tho anthara;

40. Jah thamma wiljandin mith thus staua, jah paida theina niman, aflet imma jah wastja.

41. Jah gabai hwas thuk ananauthjai rasta aina, gagais mith imma twos.

42. Thamma bidjandin thuk, gibais; jah thamma wiljandin af thus leihwan, sis ni uswandjais.

43. Hausideduth thatei cwithan ist, frijos neh w undjan theinana, jah fiais fiand theinana.

44. Aththan ik cwitha izwis, frigoth figands izwarans, thiuthjaith thans wrikandans izwis, waila taujaith thaim hatjandam izwis, jah bidjaith bi thans usthriutandans izwis.

¹ THOTH, TARANIM, THOR, THORSDAEG, from תָּרַן to *fix firmly*, to *settle*. Elevated on the *Σκηϋς*, *footstool*, *θρονος*, Gr.; *thronus*, Lat.; *throne*, Eng. Notes may cause me to perish by the corrupt perverter of the "fiend of the bottomless pit, Gog, גִּיגִי Isa. ii, 12, the vainly elated Gough, the Αἰαδδωγ, גִּיגִי; BAUD, Goth. Luke xiv. 34, (I give the reference because Lye has omitted the word); as I display "such a parade of learning and Scripture reading in fustian declamation, as would not have been allowed in the theme of a school-boy, Gent. Mag. April 1806, p. 353. Certainly not—for no school-boy was ever capable of being flogged for such attempts. But I desire Mr. G's most respectable friend, as a Divine and inde-

by Jerusalem, for borough it is this mickle throner
(the high Thane;)

36. Nay by head thine swear thou, for not might
thou one tail white either swarthy doen.

37. Be then word your, yea yea, nay nay; for
(ὅτι) that more (manner) than them of (ex) the evil-
one is.

38. Hear did you that quothen is it, eye for eye,
yea tooth for tooth?

39. But I quoth you, not withstand (αὐτε) all them
unholy: but give whoso (εἰς) thee strikes by dexter
thine chin, wend him yea the another;

40. Yea them willing thee with-stand, yea plaid thine
nim, flit him yea vest.

41. Yea give whoso thee on-on-to-go rest one, gang
with him two.

42. Them begging thee, give; yea them willing of
thee loanen, be not averting.

43. Hear-did-you-do that quothen is it, friend nigh-
unto-one thine, yea foe fiend thine.

44. But then I quoth you, friend fiends youren, good-
doeth them wreaking you, well-doeth them hating-doen
you, yea beggeth for them threaten-doing you.

fatigable scholar, will hesitate, before he ventures to attack me on
the principles he once advanced, that no classical English word
(quære, what are *Classics*?) could be derived from two languages.

² Ἀσελγείαν.

³ I here give a few verses without a note, or illustration, to afford
the Gentleman's Magazine, the British Critics, or even Mr. Horne
Tooke, with his nonsensical, final, infinitive Saxon Ns, an oppor-
tunity of again displaying their superiority over me from Lye's
dictionary, as I shall have frequent opportunities of elucidating
every word in my progress.

45. Ei wairthaith sunjus Attins izwaris this in himinam, unte sunnon seinā urranneith ana ubilans, jah godans, jah rigneith ana garaihtans, jah ana inwindans.

46. Gabai auk frijoth thans frijondans izwis ainans, hwo mizdono habaith? niu jah thai thiudo thata samo taujand?

47. Jah gabai golei ththans frijonds izwarans thatainei, hwe managizo taugith? niu jah motarjos thata samo taujand?

48. Sijaith nu jus fulla togai, swa swe Attah izwar sa in himinam fulla togis ist.

CHAPTER VI.

1. **ATSAIHWITH**¹, armaion² izwara³ ni taugan⁴ in andwairthga⁵ manne du saihwan im, aiththau laun ni habaith fram Attin izwaramma, thamma in himinam.

2. Than nu taujais armaion, ni hauru jais faura thus, swa swe thai liutans taugand in cacwumthim⁶, jah

¹ This is compounded of three radicals, **AT** of like import with the Latin *ad*, *to*; **SAIHW**, *see*; Matt. viii. 4; and **TH**, *to do*; Luke xv. 22; reverse this and we have—do see to—as our “see thou to that.”

² Either *mercies* or *alms*; *elemosyna* or *miseri-córdia*; *ælmesse*. Cod. Rush.

³ This word, in pronunciation always nearly the same, is sufficient to overturn all the grammatical terminations of Septentrional scholars; it is spelt not only **IZWARA**, **IZURS**, **IZUIS**, **IZWARAS**, **IGGUARAI**, **IGGUIS**, **GUS**, but in the Saxon MSS. our English *you*

45. That wrought-beeth you sons Da-da-*wy* yours the he is in heaven, for sun his own (*suum*) up-runneeth on evil, yea good, yea raineth on righteous ones, yea on envying ones.

46. Give eke friendeth them friending you only (*anely*), what meed haveth ye? not yea the heathen that same doen?

47. Yea give gladdeth them friending you, they only, what manyer doeth ye? not yea meters that same doen?

48. Beeth now you full-doers, so-so Da-da your he in heaven full-doer is.

CHAPTER VI.

1. **T**o-see-do, alms yours nay do-*en* in onward men for them to seen, either loan nay haveth *you* from Father youren, the him in heaven.

2. Then now *thou* does alms, not a horn goes fore thee, so-so the *deluding* ones done in the gemotes, yea

and *yours* is written, *iu, ui, iuh, uih, iuih, iuer, iueru, iuere, iuerre, iure, iur, iurre, iwer, iwr, iwru, iwrh, iow, iwi, iowih, iwh, iowh, eow, eower, eowr, &c.*; and in printed books, through the blundering of editors, *inc*, with all its changes, &c.

⁴ *t* for *d*—do, as autetlice, untetlice, Durham Bk.

⁵ Ante-ward, contrary to back-ward.

⁶ Hence is derived the Saxon Witena-gemote; and this word furnishes us with the idea attached to it; in Joh. xviii. ver. 20. we have GACWIMAND IN GACWUMTHAI—"comen in gemote," *meeting, assembly*, CMT. per. κ, γ, χ —GMT.

in garunsim¹, hauhjainda ufram mannam; amen, cwitha izwis, and nemun mizdon² seinā.

3. Ith thuk taujandan armaion, ni witi hleidumei³ theina hwa taujith taihswo theina.

4. Ei sijai so arma-hairtitha theina in fulhsnja⁴, jah Atta theins saei saihwith in fulhsnja, usgibith thus in bairhtein.

5. Jah than bidjaith⁵, ni sijaith swa swe thai liutans, unte frijond⁶ in gacwumthim, jah waihstam⁷ plapjo⁸ standandans bidjan, ei gaumjaindau mannam; amen, quitha izwis, thatei haband mizdon seinā.

6. Ith thu than bidjais, gagg⁹ in hethjon¹⁰ theina, jah galukands haurdai¹¹ theinai, bidei du Attin theinamma, thamma in fulhsnja; jah Atta theins, saei saihwith in fulhsnja, usgibith thus in bairhtein.

¹ *Car* and *gar* mean an inclosure or *circle* in all languages, as *court*, *girt*, *curia*, *καρτα*, *καρηνον*, crown of the head; GER, *year*, Gothic, &c. Vide Whiter, p. 200.

² The Saxon *med*, English *meed*, Greek *μισθος*, Latin *merces*, merde of the Durham Book; merit Lat.; mearde Dur. Book.

³ We find this word *HLIDUMEIN* *left-man*, the Latin *manus*, the hilled, lid, i.e. covered, concealed; *TAIHSWO*, the right-hand is the Latin *dextra*, *δεξια*, *δεικνυμι*, *δειξω*, to *show*.

⁴ *Foul* was of equal import with *dark*, even in Shakspeare's time; "So fair and foul a day I have not seen," *Macbeth*. We see the word *foulen* in *FULGIN*, Goth. Matt. x. 26; *fuligine* Lat.—The Cod. Rush. gives *degulnis* *dulness*.

⁵ *Beg*, originally, is the same as *lid*, *bead*, *bede*, the venerable *Bede*, *Intercessor*, meaning *ask*; as Luke v. 12. *lad*, Matt. xxvii. 58. *bath*, *bida*, *bido*, &c. as *pray*, is *fray*, *ask*. Cod. Rush. has *gebidde*.

⁶ This word is retained in our "*friend*," one whom we love. Cod. Rush. has *lufiguth*—unte corresponds to the Greek *φίλος*.

Is not beg² rather a contraction of *begge* or *begeer*? — a frequentative?

in courts, that they be highened from men; amen, I quoth you, they unto-nim their meed.

3. But thou doing alms, not wit left-hand thine what doeth right-hand thine.

4. If be the mercy-heart thine in foulness, yea Father thine he who see-doeth in foulness, unto-giveth thee in brightness.

5. Yea then beg-ye-do, not beeth so so the deluding ones, for they love in the gemotes, yea windings of places standing to beggen, that they eyed may be of men; amen, I quoth to you, they haven their meed.

6. But then thou beggest, gang in hut thine, yea locking door thine, beg-do thou Father thine, the him in foulness; yea Father thine, he who see-doeth in foulness, out-giveth thee in brightness.

⁷ Few readers will perceive any analogy betwixt windings and this word; but perhaps we may trace it in WASTGA, vestis, a *vest*; and the Saxon wæda, *weeds*; especially when we find BEWUNDEN, Luke ii. 17, implies "wrapped in *swadling* clothes;" *wounden*, and GAWASIDEDUN, Joh. xix. 2. invested, for the Oriental nations *wind-round* their garments; and in Gothic there is a large family of this tribe, WIND, Mar, xv. 2. WALWIN, (i. e.) *wheelen*, *wallow*, *walt*, &c. the Durham Book, as *huorinum*, the *thurnum*, *turle*, *corner*, *wint*, Lancashire.

⁸ Here the Durham Book has *plæcena*, the *plecks* of Lancashire, from the *plashing* of agriculture; as *town*, Sax. tun, from *tine*, do-in.

⁹ The *gg*'s pronounced, as in Greek, gang, the Hebrew *gnain*.

¹⁰ This confirms Mr. Whiter's affinity betwixt *ædes*, *hut*; *cot* of the Durham Book; *κοιτος*, the *kofan* of the Rush. Glos. *our coffin*.

¹¹ This is the same word as DAURA, not the HAURD of Junius, pronounced in the northern counties as TH'DWR.

7. Bidjandans uththan, ni filu¹ waurdjaith, swa swe thai thiudo²; thugkeith im auk, ei in filu waurdein seinai and hausjaindau³.

8. Ni galeikoth nu thaim, wait auk Atta izwar thizei gus thaurbuth, faur thisei gus bidjaith ina.

9. Swa nu bidjaith gus. Atta unsar, thu in himinam, weihnai⁴ namo thein :

10. Cwimai thiudi nassus⁵ theins; wairthai wilga theins, swe in himina, jah ana airthai :

11. Hlaif⁶ unsarana thana sinteinan⁷ gif uns himma daga:

12. Jah af let uns thatei skulans sijaima, swa swe jah weis af letam thaim skulam⁸ unsaraim :

13. Jah ni briggais uns in fraistubnjai⁹, ak lausei uns af thamma ubilin; unte theina ist thiudangardi¹⁰, jah mahts, jah wulthus¹¹, in aiwins¹², Amen.

¹ Feal, *many*, feola of Rush. Gloss. pl. plenus Lat. *plenitude*.

² The Durham Book reads esnico, the Cod. Rush. hæthens, ethnici, &c. the outer; UTA, Goth.

³ HAUSJAIN is from AUSON, Goth. the ear, 𐌺𐌰𐌶, ους, aures.

⁴ There are continual changes, in the Gothic and Northern languages, from the *w* into *l* or *ll*'s, and the *g* and *w* are cognate letters. This word varies little, when sounded, from ἀγιον, אלה. Ps. xv. 1—Hall, holy, for hall in Saxon and English, is spelt as haigh, haw, hough, hey, &c. and the Durham and Rushworth Gloss. give gehalgud, pronounced as ghawed; and Luc. i. 15. weigs is ἀγιος, wise.

⁵ This varies from THIUDANGARDI, v. 13. and thiudom, doom, is dominion, &c. Vide Whiter, p. 210; and NASEINS, Luke ix. 9; NASSEINAI, Luc. i. 19. is salvation; the σωζειν of the Greeks, nasco, born again.

7. But begging, not feal-words-doeth, so-so the heathen ; thinketh them eke, that in feal-words they unto hearkened are.

8. Not be-liked now *to* them, wits eke Father yours that you thrift, before that you beggeth him.

9. So now beggeth you. Father ours, thou in heaven, holyed *be* name thine :

10. Come the dominion of salvation thine : wrought be will thine, so in heaven, yea on earth :

11. Loaf ours the eternal give us this day :

12. Yea of-let us that guiltying we are, so-so yea we of-let them guiltying to us :

13. Yea not bring us in chastening, but loose us of the evil one ; for thine is the circle of dominion, yea might, yea wonder, unto ages, Amen.

⁶ HLAIF is from leaven. "This Mr. Tooke Vol. 2. p. 155, 6, 7, 8, has borrowed as usual without acknowledging it."

⁷ Griesbach takes no notice of this various reading ; indeed it is a mere affectation of learning to pretend to collate Gothic and Saxon versions with the Greek reading. This word is related to the *continuum sempiternum* of the Latins ; and the Durham Book has the reading *gastlice*, ghost-like, spiritual.

⁸ This word is retained by the Germans in *schuldig*, our *is guilty*.

⁹ This is of the same import with *πειρασμον*, having *f* for *π*, *π* ε φ.

¹⁰ THIUDAN-GARDAI, the orb, the circle, the gar, the year, &c.

¹¹ WULTHUS is *would*, power ; and *l* for *n* in *wonder*.

¹² *Αἰωνας*, the Latin *ævum*, our common term—"aye and a day," ever and a day.

14. Unte jabai af letith mannam missadedins ize, af letith jah izwis Atta izwar sa ufar himinam.

15. Ith jabai ni af letith mannam missadedins ize, nithau Atta izwar af letith missadedins izwaros.

16. Atthan bi the fastaith, ni wairthaith¹ swa swe thai liutans², gaurai³; frawardjana⁴ auk andwairthja⁵ seina, ei gasaihwain dau mannam fastan dans; amen cwitha izwis; thatei and-nemun mizdon⁶ seina.

17. Ith thu fastands salbo haubith thein, jah ludja theina thwah;

18. Ei ni gasaihwaizau⁷ mannam fastands, ak Attin theinamma thamma in fulhsnja⁸, jah Atta theins saei saihwith in fulhsnja usgibith thus:

19. Ni huzdjaith izwis huzda ana airthai, tharei malo jah nidwa⁹ frawardeith, jah tharei thiubos ufgraband jah hlifand¹⁰.

20. Ith huzdjaith izwis huzda in himina, tharei nih malo nih nidwa frawardeith, jah tharei thiubos ni ufgraband nih stiland:

¹ Nor number, nor example with him *wrought*
To swerve from truth."

Milton.

² LIUTEI, Mark vii. 22, is the least compounded form of this word δολος, the *ld ludo*, Lat., per σ, τ, — לו, *loxos*; LIUSAN, Goth.; lease, Sax., *false*; old Engl. leasers.

³ Grim, grum; גרם; grimm, Germ.

⁴ FRA-WARDS, not guarding, *ward*; and by the analogy of languages *not keeping* is *permitting to perish, corrupt*, v. 19.

⁵ All words denoting the place or seat of sight, particularly in the northern languages, are connected with the *eye*, and a prosthetical initial letter, from *augo*, Goth.: with לו, *luag*, Franc.; *luaga*,

14. For if of-let-do man miss-deeds theirs, of-let-doeth yea you Father your he over heavens.

15. But if not of-letteth man miss-deeds theirs, neither Father yours of-letteth miss-deeds yours.

16. Then be that fast ye do, not wrought be you so so leasers, grave; froward doen eke onward theirs, that they may be-seen to men fasting; amen I quoth to you, that they unto-nim merits theirs.

17. But thou fasting salve thine head, yea look thine dew;

18. That not beseen art thou men fasting, but Dada thine the him in foulness, yea Dada thine whoso seeth in foulness upgives thee.

19. Not hoardeth you hoards on earth, there mould and gnat frowardeth, yea there thieves up-grubb yea liften:

20. But hoardeth you hoards in heaven, there neither mould neither gnat frowardeth, yea there thieves neither up-grubb neither steal.

Teut.; loca, Sax; *look*, Engl.; *anlucce*, Franc.: when liquidated to *eye*, *sehen*, Teuton.; *seo*, Sax.; *ausine* to *ausine*, Sax. Deut. xxxiv. 10, *of seeing to seeing*, or *sight to sight*, broad. The same train of ideas pervades *πρὸς ὁπτασιν*, *visus*, *facies*, *vis à vis*, &c.

⁶ Mercedes, Lat.; *μίσθος*, Greek; *מכר*, Hebrew.

⁷ *Sight* corresponds nearer to the original, but see the note on ANDWAIRTHJA, Goth. v. 17.

⁸ FULGIN, Matth. x. 26, *hid*, *concealed*; *fuligine*, Lat.
Fair is *foul*, and *foul* is fair.

Shakspear,—Macbeth.

⁹ Gnæt. Sax.; to *gnaw*, or the *gnawer*, making ragged.

¹⁰ Found in shop-lifter.

21. Tharei auk ist huzd izwar, tharuh ist jah hairto izwar :

22. Lukarn leikis ist augo, jabai nu augo thein ain-falth¹ ist, allata leik thein liuhadein wairthith.

23. Ith jabai augo thein unsel² ist, allata leik thein ricwizein³ wairthith; jabai nu liuhath thata in thus ric-wiz ist, thata ricwiz hwan filu.

24. Ni manna mag twaim frauham skalkinon, unte jabai fijaith ainana, jah antharana frijoth, aiththau ainamma ufhouseith, ith antharamma frakann; ni maguth Gotha skalkinon, jah Mammonin.

25. Duththe⁴ cwitha izwis, ni maurnaith saiwalai izwarai, hwa matjaith, jah hwa drigkaith, nih leika izwaramma hwe wasjaith⁵; niu saiwala mais ist fodeinai, jah leik wastjom?

26. Insaihwith du fuglam himinis, thei ni saiand, nih sneidhand, nih lisand in banstins, jah Atta izwar sa ufar himinam fodeith ins: niu jus mais weathrizans⁶ sijuth thaim?

27. Ith hwas izwara maurnands⁷ mag anaaukan ana wahstu seinan alleina aina.

¹ Απλους, q. d. *simple*.

² Ασέλγης, SELGAMMA, Goth. Luke viii. 15. καλος, selig, salig, Teutonic; sel, Sax.

³ The most simple state of this word is RICWIS, or RICWIZ, and perhaps it may be proper to observe that the cw is one letter *q*, which Marshall observes has sometimes the power of a W, or a Q aspirated, equally with Lye's cw; by this means we have immediately *ψη* or *ψα*, the *acrid poison* that *exhausts* or *desolates*, Parkhurst: Wachter's *rus*, *rus*; the Latin *æuginis*; *ηεροεις*; *tartarus*, *rust*, Saxon; and in the Gothic, Mark xiii. 24, the sun *rusteth*.

21. There eke is hoard your, there is yea heart your.

22. The lanthorn of the like is the eye, give now eye thine one-fold is, all like thine lightened wrought ;

23. But if eye thine unclean¹⁰ is, all like thine is rusty wrought ; if now that light in thee is rust, that rust how feal.

24. No man may two freemen slave, for if he foeth one, yea another friendeth, either one of them unto-hears, but another fratchens* ; not may you God slave, yea Mammon.

25. Therefore quoth I you, not mourn do soul yours, what meat ye do, yea what drink ye do, neither like your what invest it is ; ah not soul more is *than* feeding, yea like *than* vestments ?

26. On-see-do the fowls of heaven, they neither sow-doen, neither snip-doen, neither lease-doen in barn-stand, yea Dada yours, whoso over heaven, feedeth them ; not you much worthier be than them ?

27. But which of you mourning may on-eke vastness his ell one ?

¹⁰ Regarding the consonants only, it is *δια τουτο*.

⁵ *Ενδυσηθης*,—same leading letters.

⁶ I here take the liberty of changing the division of letters from MAISWE ATHRIZANS, to MAIS WEATHRIZANS, but I shall take no liberty of altering the original letters.

⁷ *Μεριμῶν*.

* In Lancashire this word conveys the idea of *quarrelsome*, *fretting*, Tim Bobbin.

28. Jah bi wastjos hwa saurjaith? gacunnaith¹ blo-
mans² haithjos, hwaiwa wahsjand; nih arbaidjand³, nih
spinnand:

29. Cwithuh than izwis, thatei nih Saulaumon in al-
lamma wulthau seinamma gawasida sik⁴ swe ains thize.

30. Jah thande thata hawi haithjos, himmadaga wi-
sando, jah gistradagis⁵ in auhn galagith, Goth swa was-
jith, hwaiwa mais izwis, leiril galaubjandans.

31. Ni maurnaith⁶ nu cwithandans, Hwa matjam,
aiththau hwa drigkam, aiththau hwe wasjaima?

32. Alla uk thata thiudos sokjand; waituh than At-
ta izwar sa ufar himinam thatei thaurbuth * * * * *

CHAPTER VII.

VERSE 12.

* * * * * jaina izwis mans, swa jah jus taujaith im,
thata auk ist witoth jah praufeteis.

¹ Consider.

² The Gothic *blooms* certainly conveys a more correct and ele-
gant representation than our *lilies*, as illustrated by the *grass* or *hay*
of the field or heath.

³ ברא; βρω; opera, Lat.; robust; with the prosthetic *l*, labour, &c.

⁴ The Scotch *sic*.

⁵ The learned Junius admits that he cannot possibly conjecture
how this word can represent *to-morrow*, Gloss Goth. p. 132; to
which Steinhelmsius agrees. But Mr. Horne Tooke's etymology
is the most whimsical:—"yester-day is in the Anglo-Saxon ges-

28. Yea by vestments why sorroweth ye? con-do blooms of the heath, what way they waxen; neither labour-doen, neither spin-doen:

29. Quoth I then you, that not Solomon in all wonder his invested was sic so one of these.

30. Yea then that hay of the heath, this day waxing, yea first-day in oven is laid, God so investeth, how more you, little believe doing.

31. Not mourneth now you quothing, What meat we, what drink we, either what invested be we?

32. All eke that the heathen seek-doen; witteth then Dada yours, whoso over heaven, that ye thrift. * * *

CHAPTER VII.

VERSE 12.

* * * * * doen you men, so yea you doeth to them, that eke is wit (wisdom), yea prophets.

tran-dæg; gestran is the past tense, and past participle! of gestrian, to *acquire*, to *get*, to *obtain*. But a day is not *gotten*, or *obtained*, (an excellent *petitio principii*) till it is passed; therefore gestran-dæg is æquivalent to the *passed day*. Gestran, yestran, yestern, yester, gestern, Germ.; gisteren, Dutch." (He might have added gistre, Franc.) Επεα Πτεροειντα, vol. ii. p. 292.

I here suggest that our *yesterday* is the Gothic AIR THIS DAGIS, Mark xvi. 2, *ere this day*: AIRIS Luke x. 13; AIRIZA, *erst*, prior. But the Gothic in this passage corresponds with the crastinus *tomorrow*, *c* and *g* cognate letters being changed by *κ, γ, χ*.

⁶ Μεριμνησητε, —m r n t.

13. Inngaggaith thairh aggwu¹ daur²; unte braid daur jah rums wigis sa brigganda in fralustai³, jah managai sind thai inngaleithandans thairh thata :

14. Hwan aggwu thata daur jah thraihans⁴ wigs sa brigganda in libainai, jah fawai sind thai bigitandans thana.

15. Atsaihwith swethauh faura liugnapraufetum, thaim izei cwimand at izwis in wastjom lambe, ith innathro sind wulfos wilwandans⁵.

16. Bi akranam ize ufkunnaith ins ; ibai lisanda af thaurnum weinabasja, aiththau af wigadeinom⁶ smak-kans⁷?

17. Swa all bagme⁸ godaize akrana goda gataujith ; ith⁹ sa ubila bagms akrana ubila gataujith.

18. Ni mag bagms thiutheigs¹⁰ akrana ubila gataujan, nih bagms ubils akrana thiutheiga gataujan :

¹ Mr. Whiter has so ably elucidated the connections of this word, that I shall extract the passage.

He had supposed (p. 384), that "ENGUS (εγγυς, prope) *near*, is taken from the HANK or HAND, because the sense of *nearness* or *proximity* would be naturally derived from the notion of one object being *hanked*, as it were, attached or fastned to another ;" and he adds "I have moreover shown by an example, that *fast* itself signifies likewise *near*. Now *ekomenon* means that which is *ENGUS*, or *near*; and moreover that which is *adherent-joined*, or *hanked* to something EXOMENOS ΕΓΓΥΣ, η κατεχων, (Suid. sub voce) *adhærens*, *conjunctus*, *vicinus*, vel *retinens*, says Kuster. This sense perpetually occurs ; and I have produced the authority of Suidas for the sole purpose of the interpretation by ENGUS (εγγυς), or, as I ought to have put it, EGGUS. The reader surely with this term *eggus* before his eyes, will not consider my attempt to connect words under the element 'NG with those under that of G, as altogether visionary, when he sees that the Greeks had no symbol to express this very sound of *n* before *g*, *k*, &c. but the *g* itself". (Ety-mol. Mag. p. 495.)

13. Ingang thorough narrow door; for broad *the* door, yea roomy the way, that bringeth to perdition; yea many be in-led-done through that:

14. When narrow that door, yea throngen way, that bringeth to life, yea few be they begetting that.

15. To-see-do * though for lying prophets, them that comen to you in vestments of lambs, but inwardly be wolves wallowing.

16. By acorns theirs of conneth you them; an-if leasen *men* of thorns wine-berries, either of hawthorns smacks?

17. So all balms good acorns good doeth; and so evil balms acorns evil doeth.

18. Not may balm the good acorn evil doen, neither balm evil acorn the good doen.

The Gothic AGGWU, the Greek *αγκυλον*, the Latin *angustus*, *uncus*, and the German *enge*, strengthen Mr. Whiter's illustration.

² תרע; θυρα; THAIRH, Gothic.

³ This is compounded of FRA and LIUS; *los*, Sax.; *lies*, Belg.; *leese*, *lost*, Engl.

⁴ THRAIHUN, Goth. Mark v. 24; *thring*, *thrang*, Sax.; *drang*, *bedrangt*, German.

⁵ In Luke xviii. 11, we find WILWANS, *αρπαγες*.

⁶ The Durham book reads *hagathornum*.

⁷ Fruit of a luscious flavor.

⁸ במה *altars erected in groves of oaks*; *beom*, Sax.; *baum*, Germ.

⁹ Corresponds with the Latin *et*, and signifies to *add*.

¹⁰ See note on JTH, Matt. v. 34; the *αγαθ*.

* *Sehet euch*, German.

19 All bagme ni taujandane akran god, usmaitada jah in fon atlagjada :

20. Thannu bi akranam ize ufkunnaith ins.

21. Ni hwazuh saei cwithhith mis fan, fan, inngaleithith in thiudangardja himine, ak sa taujands wiljan Atins meinis this in himinam.

22. Managai cwithand mis in jainamma daga fan, fan, niu theinamma namin praufetidedum, jah theinamma namin unhulthons uswaurpum, jah theinamma namin mahtins mikilos gatawidedum.

23. Jah than andhaita im, thatei nihwanhun kuntha izwis ; afleithith fairra mis, jus waurkjandans unsibjana.

24. Hwazuh nu saei hauseith¹ waurda meina jah taujith tho, galeiko ina waira frodamma, saei gatimrida razn sein ana staina :

25. Jah atiddja dalath² rign, jah cwemun ahwos³, jah waiwoun windos, jah bistugcwun⁴ bi thamma razna jainamma ; jah ni gadraus⁵, unte gasulith⁶ was ana staina.

26. Jah hwazuh saei hauseith waurda meina jah ni

¹ Horet, German.

² We find IDDGA AFAR, Matt. ix. 9, *hied after* ; ivit, it, Lat. and DALEI, Luke iii. 5, a *dell*, which in Saxon becomes dun, *downs*, *adown*, for in all languages *l* and *n* are frequently changed as letters of the same organ, as $\phi\iota\lambda\tau\iota\varsigma$ $\phi\iota\nu\tau\iota\varsigma$, $\pi\nu\epsilon\upsilon\mu\omega\nu$ $\pi\lambda\epsilon\upsilon\mu\omega\nu$, HIMIN Gothic, himmel German, inlecebræ illecebræ Latin, &c. Vide Wachterí Prolegomena, Sect. iii.

³ Aqua, Lat.; ea, Sax.; eyes, Engl.

19. All balms not doing acorn good, smited off is, yea in oven to laid.

20. Then now by acorns theirs of-conneth *you* them.

21. Not whoso he quoths me jah jah, in-led-beeth in the dominion circle of heaven, but whoso doing is will Dada mine that is in heaven.

22. Many quothen me in that day, jah jah, not we in thy name prophecy-didden, yea in thy name unholy-the-ones out-warp, yea in thy name mights mickle do-didden?

23. Yea then answer I to them, that not any-while (*nunquam*) con-did I you; flit from me, you work-doing unpeace-*ableness*.

24. Whoso now he is that heareth words mine, yea doeth those, I liken him to a prudent man, whoso timbered erection his on stone:

25. Yea to-hied-downwards rain, yea comen waters, yea wafted (*or waven*) winds, yea be-gushed-en on that erection there; yea not thrust it, for it solided was on stone.

26. Yea whoso is he heareth words mine, yea not

⁴ I cannot find a more appropriate word than *gushed s t g*; געש, Jer. v. 22; יתגעש, xlv. 7, 8, *whose waters are agitated, tossed*.

⁵ THU UND HIMIN USHAUHIDO, UND HALJA GADRAUSJASAI, Goth. Luke x. 15, in our common translation *which art exalted unto heaven, shalt be thrust down into hell*.

⁶ AK GASCOHAI SULJOM, Gothic, Mark vi. 6, *but shoed with soles, sandals*; the foundation on which bodies are raised; סל.

taujiḥ tho, galeikoda mann dwalamma, saei gatimrida razn sein ana malmin¹:

27. Jah atiddja dalath rign, jah cwemun ahwos, jah waiwoun windos, jah bistugcwun bi jainamma razna; jah gadraus, jah was drus is mikils.

28. Jah warth than ustauh² laisus tho waurda, biabridgedun³ manageins ana laiseinai is.

29. Was auk laisjands ins swe waldufni habands, jah ni swa swe bokarjos.

CHAPTER VIII.

1. **D**ALATH than atgaggandin imma af fairgunja⁴, laistidedun⁵ afar imma iunjons⁶ managos.

2. Jah sai, manna thrutsfill⁷ habands durinnands inwait⁸ ina, cwithands, fan, jabai wileis, magt mik gahrainjan⁹.

3. Jah ufrakjands¹⁰ handu attaitok imma, cwithands, Wiljau, wairth hrains¹¹; jah suns hrain warth thata thrutsfill is.

¹ The *sands* in the north of Lancashire are at this day called the *North meols*, corresponding to our sense of *meal*, flour, or particles of corn ground by a *mill*; mola, μυλη. MALANDEINS, Goth. Luke xvii. 35, *meal-doing*, or *grinding*; מלל to *break in pieces*.

² USTAUHTS, Goth. Luke i. 45, *established, consummated*.

³ BIABRIDEDUN, *b* for *m*, admirabantur.

⁴ Berge, Germ.—Dodeka-glott of Hutter, 1599.

⁵ Sequuti, Lat.; ηκολουθησαν, Greek. λ σ θ.

doeth them, I like unto man, dull one, whoso timbered erection his on meols :

27. Yea to hied downward rain, yea comen waters, yea wafted winds, yea be-gushed on that erection; yea thrust *it down*, yea was the thrust his mickle.

28. Yea wrought then established Jesus these words, admired the many on-lessoning his;

29. Was eke lessoning his so would-having, yea not so as bookers.

CHAPTER VIII.

1. **D**ELL then to-ganging-doen him of boroughen; last-didden after him young ones many.

2. Yea see, man tort-full having, to running him, on-waited him, quothing, *jah*, give wilt thou, might me rince.

3. Yea of-reaching hand his, *he* touched him, quothing I will,—wrought *be thou* rined; yea soon rined wrought that torts-full his.

⁶ The Gothic for *multitude* is *MANAGEIN*;—therefore, geong, giong, Sax.; ung, Dan.; jong, Belg. But may it not be *IUMJONS*, the Latin *homines*?

⁷ *Mischief, injury, calamity*,—Spenser, Fairfax.

⁸ *WAIT*, Goth.; *wat*, Sax. is to *wot, wit, watch, wait*.

⁹ *Reinigen*, Germ.; *du vel rense mig*, Dan.; *rensar, renar*, Sueth.

¹⁰ *Udracte*, Danish.

¹¹ *Sey gereiniget*, German; *ren*, Danish.

4. Jah cwath imma Iaisus, Saihw ei man ni cwithais, ak gagg thuk silban ataugei gudjin, jah atbair giba tho-
ei anabauth Moses du weitwodithai im.

5. Afar uhthan thata innatgaggandin imma in Kafarnaum, duatiddja imma hundafaths¹ bidjands ina :

6. Jah cwithands, fan, thiumagus meins ligith in garda uslitha², harduba balwiths³.

7. Jah cwath du imma Iaisus, ic cwimands gahailja ina.

8. Jah andhafjands sa hundafaths cwath, fan, ni im wairths⁴ ei uf hrot⁵ mein inngaggais, ak thatainei cwith waurda, jah gahailnith sa thiumagus meins.

9. Jah auk ik manna im habands uf⁶ waldufnja meinamma gadrauhtins, jah cwitha du thamma gagg, jah gaggith, jah antharamma cwim, jah cwimith, jah du skalka meinamma tawei thata, jah taujith.

10. Gahausjands than Iaisus sildaleikida, jah cwath du thaim afarlaistjandam, amen, cwitha izwis, ni in Israela swalauda galaubein bigat.

11. Aththan cwitha izwis, thatei managai fram urrunsa jah saggewa cwimand jah anakumbjand⁷ mith

¹ HUNDAFATHS, Mark v. 22. *SWNAGOGAFADÉ* *head of the synagogue*; THUSUNDIFADIM, Mark vi. 21, *heads of a thousand*; the כּאֵל, Hebr.; πατερ, Greek; pater, Latin.

² This word is compounded of *us* and *LITHA*, in Latin *ex artubus*, which is certainly an appropriate term for a paralytic.

³ BALWEINIM, Luke xvi. 23, is the place of torture where the rich man lifts up his eyes: the *deadly bale*, Spenser: *misery, calamity*: בּלָה, φανλος, *beal*, Sax.

4. Yea quoth him Jesus, See man not quoths thou, but gang, thyself to-eye *present of* godly ones, yea to-bear gift, that bid Moses, to witness him.

5. But after that in-to-gang-doing him in Capernaum, to-hied him the head of a hundred begging him :

6. Yea quothing, *jah*, maid mine lieth in yard, *or court*, mine without the use of limbs, hard, in bale.

7. Yea, quoth to him Jesus, I coming *will* heal him.

8. Yea answering, the head of a hundred quoth, *jah*, not am I worthy that under hut mine ingang thou, but only quoth that word, yea healed beeth maid mine.

9. Yea eke I man am having under my would drafted ones ; yea quoth I to him gang, yea gangeth, yea another come, yea cometh ; yea to slave mine do that, yea doeth.

10. Hearing then Jesus astounded-like-was, yea quoth to them after-last-doing, amen quoth I you, not in Israel so loud belief begot I :

11. But then I quoth you, that many from arising yea sinking come-doen, yea accumbent-doen with Abra-

* Ich bin nicht werth, Germ. *I be nought worthy.*

⁶ Mr. Whiter's ideas on the connection between *hut*, *χῆρος*, *cot*, *hutte*, Germ. Vide p. 200, 201 ; but perhaps it might with equal propriety be rendered *roof*, or *roofed* ; *rof*, Sax.

⁶ *ἴππο*, Greek ; sub, Lat.

⁷ "The Roman recumbent, or more properly accumbent posture in eating was introduced after the first Punic war"—Arbuthnot on Coins.

Abrahama jah Isaka jah Iakoba in thiudangardjai himine ;

12. Ith thai sunjus thiudangardjos uswairpanda in ricwis thata hindumisto, jainar wairthith grets' jah krusts tunthiwe.

13. Jah cwath Iaisus thamma hundafada, gagg, jah swa swe galaubides wairthai thus, jah gahailnoda sa thiumagus is in jainai hweilai.

14. Jah cwimands Iaisus in garda Paitraus, jah gasahw swaihron is ligandein in heitom ;

15. Jah attaitok handau izos, jah aflailot ija so heito, jah urrais jah andbahtida imma.

16. At anda nahtja than waurthan amma, atberun du imma daimonarjans managans, jah uswarp thans ahmans waurda, jah allans thans ubilhabandans gahailida :

17. Ei usfullnodedi thata gamelido² thairh Esaian praufetu cwithandan, Sa unmahtins unsaros usnam, jah sautins³ usbar.

18. Gasaihwands than Iaisus managans hiuhmans bi sik, haihait galeithan siponjans hindar marein.

19. Jah duatgangands ains bokareis, cwath du imma, laisari, laistja⁴ thuk thishwaduh thadei gaggis.

¹ Graad on tende guidsel, Danish.

² This word in its simple state is MATHLJA, MATHLEIN, GAME-LITH, the Chaldeans have MALTHI, MALATHI, MYLTHA. See Wachter in *melden* and *Prolegomena*, sect. 22, where considering *l* and *n* as produced by the motion of the tongue, which motion is quintuple; the touch, the appulse, the flexion, the tremulation, and the swell: he defines *n* as produced by the simple touch of the palate or higher teeth; (he takes no notice of the nasal breathing)

ham yea Isaac yea Jacob in the dominion of the circle of heaven;

12. But the sons of the dominion court are outwarp- done in rust that hindmost, there wroughteth grinding yea gnashing of teeth.

13. Yea quoth Jesus *to* the head of a hundred, gang, yea so-so believe-does thou wrought be thee, yea healed was the maid in that while.

14. Yea coming Jesus in court of Peter, yea saw *so-crum* his lying in a heat.

15. Yea *he* took, or *touched*, hand hers, yea of-let her the heat, yea she arose yea on-waited him.

16. But end-night then wroughten, to-bearen they *did* to him dæmoniacs many, yea out-warped ~~the~~ the *manes* with word, yea all those evil having healed *he*:

17. That up-filled that mentioned thorough Isaias the prophet, quothing, He unmightiness our unto-nim, yea sorrowness ours bore.

18. Seeing then Jesus many men by him, highted to glide disciples his beyond mere.

19. Yeato-at-ganging one *of the* bookers, quoth to him, lessonor, lease do I thee whithersoever that thou gang.

l by the flection and appulse of the same parts, and therefore easily changed in pronuntiation. And we have MAN, Goth. Luke xvii. 9; MUNID, MUNITH; *μενος*, Greek; mens, Lat.; *mind*.

³ Mr. Whiter and Mr. Tooke admit that *r* is often imperceptibly omitted in pronuntiation, as *father*, *farther*.

⁴ To *lease* is to follow after the reaper, and to glean the scattered corn.

20. Jah cwath du imma Iaisus, fauhons¹ grobos aigun, jah fuglos himinis sitlans, ith sunus mans ni habaith hwar haubith sein ana-hnaiwjai².

21. Anthar uhthan siponje is cwath du imma, fan, uslaubei mis frumist galeithan jah gafilhan attan meinana:

22. Ith Iaisus cwath du imma, laistei afar mis, jah let thans dauthans filhan seinans dauthans.

23. Jah innatgaggandin imma in skip, afar-iddjedun imma siponjos is.

24. Jah sai, wegs mikils warth in marein, swa swe thata skip gahulith wairthan fram wegim, ith is saislep.

25. Jah du-at-gaggandans siponjos is, urraisidedun ina, cwithandans, fan, nasei³ unsis, fracwistnam⁴.

26. Jah cwath du im Iaisus, hwa faurhteith, letil galaubjan-dans; thanuh urreisands gasok windam jah marein, jah warth wis mikil.

27. Ith thai mans sildaleiki-dedun, cwithandans, hwi leiks ist saei, jah windos jah marei ufhausjand imma.

28. Jah cwimandin imma hinar marein in gauja⁵ Gairgaisaine, gamoti-dedun imma twai daimonarjos us hlaiwasnom⁶ rinnan-dans, sleidjai⁷ filu, swa swe ni mahta manna usleithan thairh thana wig jainana.

¹ The German is Fuchse haben graben.

² HNEIWA, originally *genuflexion*, then *declining*, thence HNAIWEINS, *kneeling*, humility, submission, &c.

³ Σωσος; see THIUDI NASSUS, vi. 10.

20. Yea quoth to him Jesus, foxes graves haven, yea fowls of heaven settling-places, but son of man not haveth where head his to on-kneel.

21. But another disciple of his quoth to him, jah, leave-give me foremost to gangen yea to pilen dada mine :

22. But Jesus quoth to him, lease-do after me, yea let the dead ones pilen their dead ones.

23. Yea in-to-gang-doing him in ship, after-hied-didden him disciples his.

24. Yea see, wagging mickle wrought in mere, so-so that the ship hilled wroughten from waves, but he see slept.

25. Yea to-at-gangen-doing disciples his, up-raise-didden him, quothing, jah, save us, we fore-wasten.

26. Yea quoth to them Jesus, why are ye frightened, little believing ones; then arising he checked the winds yea mere, yea wrought was ease mickle.

28. But the men astound-like-were-done, quothing, who-like is he, yea winds yea mere unto-hear-doen him.

28. Yea comen-doing him behind mere in region of the Gergasenes, met-didden him two dæmoniacs out of the hollows running-doing, savage fell, so-so not might man out-leaden thorough that way there.

* Verwusten, Germ.; verwoesten, Belg.; wusten, Wachter; ostan, uuostan, Fran.; αἰστούν, Gr.; vastare, Lat.; guastare, Ital.

⁵ Γη γη.

⁶ HLAIWIS, Mark xvi. 3.

⁷ I admit that this word masters me, except the Gothic *l* has been substituted for *a*, which letters are very similar in the original.

29. Jah sai hropi-dedun cwithandans, hwa uns jah thus, Iaisu sundu Goths? cwamt her faur mel balwjan unsis?

30. Was uhthan fairra im hairda sweine managaize haldana¹.

31. Ith tho skohsla² bedun ina, cwithandans, jabai uswairpis³ uns, uslaubēi uns galeithan in tho hairda sweine.

32. Jah cwath du im, gaggith; ith eis usgaggandans galithun in hairda sweine; jah sai, run gawaurhtedun sis alla so hairda, andd riuson in marein, jah gadauth-nodedun in watnam.

33. Ith thai haldandans gathlauhun, jah galeithan, dans⁴ gataihun in baurg all bi thans daimonarjans.

34. Jah sai, alla so baurgs usiddja withra⁵ Iaisu, jah gasaihwandans ina, bedun ei uslithi hindar markos ize.

CHAPTER IX.

1. JAH atsteigands in skip, ufar-laith, jah cwam in seinai baurg.

¹ *Kept, watched*; proved from Luke xv. 15, where the prodigal son is employed HALDAN SWEINA.

² Sculdig, Sax.: *guilty*, without excuse.

³ The Gothic justifies Griesbach's ἀποστείλον ἡμᾶς, for επιτρέψον ἡμῖν ἀπελθεῖν.

29. Yea they whoop-didden, quothing, what us yea thou, Jesus Son *of* God? cometh thou here fore while evil-to-doen us?

30. But *there* was far *from* them a herd *of* swine many holden.

31. But the guilty *ones* begged him, quothing, give outwarps *thou* us, leave-give us to alighten in the herd *of* swine.

32. Yea quoth to them, gang-do; but they out-gang-doing, alighted in herd *of* swine; yea see, run-right-didden see all the herd, and rushen in the mere, yea deathened-*were*-done in waters.

33. But the holding-ones goeth along * yea *coming* tolden in borough all about those dæmoniacs.

34. Yea see, all the borough out hied wither Jesus, yea seeing him, begged him to out-hie beyond marks theirs.

CHAPTER IX.

1. Y^{EA} up-sty-doing in ship over-alighted, yea came in his own borough.

* This word is certainly cognate with $\epsilon\lambda\theta\omega$, LTH, and I have tried the northern languages in vain without satisfaction to myself, for neither *alight*, *hie*, &c. please me.

⁵ Against, *wither-ward*.

* To 'go along about your business' is still in use.

2. Than usat berun du imma uslithan ana ligra¹ ligandan, jah gasaihwands Iaisus galaubein ize, cwath du thamma uslithin, thrafstei thuk barnilo², afletanda thus fra waurhteis theinos.

3. Tharuh sumai thize bokarje cwethun in sis silbam, sa wajamereith³.

4. Jah witands Iaisus thos mitonins⁴ ize, cwath, du hwe jus mitoth ubila in haitam izwaraim.

5. Hwathar ist raihtis azetizo cwithan, afletanda thus fra waurhteis, thau cwithan, urreis jah gagg.

6. Aththan ei witeith, thatei waldufni habaith sa sunus mans ana airthai afleitan frawaurhtins⁵: thanuh cwath du thamma uslithin, urreisands nim thana ligr⁶ theinana jah gagg in gard theinana.

7. Jah urreisands galaith in gard seinana.

8. Gasaihwandeins than manageins, ohtedun silda-leikjandans, jah mikilidedun Goth thana gibandan waldufni swaleikata mannam.

9. Jah thairhleithands Iaisus jainthro, gasahw mannan sitandan at motai Maththaiu haitanana, jah cwath du imma laistei afar mis, jah usstandands iddja afar imma.

10. Jah warth bi the is anakumbida in garda, jah sai managai motarjos⁷ jah frawaurhtai cwimandans mith anakumbi dedun Iaisua jah siponjam is.

¹ This is connected with *LIGITH*; *lig*, *lie*, Engl.; *lectus*, Lat.

² The Latin termination *filiole*, *ilo*.

³ In opposition to *WAILA-MERGAN*; *m* and *p* are letters of the same organs, labials, and frequently changed.

⁴ See *MITOTH*, *consultation*, *deliberation*, *moot*.

2. Then unto-bearen to him one deprived of limbs on bed lying, yea see-doing Jesus belief theirs, quoth to him deprived of limbs, trust thou young barn, of-let is done frowardness thine.

3. Thereon some of these bookers quothen within themselves, this wo-preacheth.

4. Yea witting Jesus mooting's theirs, quoth, to why you moot evil in hearts yours?

5. Whether is it right easier to quoth, of-let-is-done thy frowardness, than quothen arise, yea gang.

6. But that wot ye, that the son of man hath would on earth to of-lét frowardness: then he quoth to him deprived of the use of limbs, arising nim what thou lies on, yea gang in court thine.

7. Yea arising he goeth in court his.

8. The many seeing it were *struck* like as with silent awe, and mickled (*magnified*) God, that gave such-like would to men.

9. Yea Jesus thorough-gliding thence saw a man sitting at the Mote highten Matthew, yea he quoth to him follow after me, yea upstanding he hied after him.

10. Yea wrought after that he accumbéd in court, yea see many meters and froward *ones* corning accumbéd with Jesus yea disciples his.

⁵ The Gothic *in's* corresponds to the Latin *inessie*, our *ness*.

⁶ What he *lay* on.

⁷ This word exists in the coal *meters*, and corn *meters*, the regulators of the markets by sealed measures.

11. Jah gaumjandans¹ Fareisaieis, cwethun du thaim siponjam is, du hwe mith motarjam jah frawaurhtaim matjith sa laisareis izwar.

12. Ith Iaisus gahausjands cwath du im, ni thaurbun hailai lekeis², ak thai unhaili habandans.

13. Aththan gaggaith, ganimith³ hwa sijai, arma-hairtitha wiljau, jah ni hunsl; niththan cwam lathon uswaurhtans, ak frawaurhtans.

14. Thanuh atiddjedun siponjos Iohannes, cwithandans, du hwe weis jah Fareisaieis fastam filu, ith thai siponjos theinai ni fastand.

15. Jah cwath du im Iaisus, ibai magun sunjus bruth-fadis cwainon und thata hweilos thei mith im ist bruth-faths, ith atgaggand dagos than afnimada af im sa bruth-faths, jah than fastand.

16. Atthan nihwashun lagjith duplata⁴ fanan⁵ tharihis ana snagan fairnjana, unte afnimith fullon af thamma snagin, jah wairs iza gataura wairthith.

17. Niththan giutand⁶ wein niujata in balgins⁷ fairn-

¹ AUGO, Goth. is the *eye*: AUGJAN to *eyen* or *see*: GAUMJANDS, Luke v. 8, *seeing*, differs little in pronuntiation, and is allowable per metathesis; but I here adopt Collier's Lancashire provincialism to *gawm*, *understand*, or *comprehend*, also to *mind*,—Tim Bobbin.

² Læc, Sax. retained in *cow-leech*, probably adopted from the application of leeches in diseases, the *sangui-suga* of Ælfric's Glossary; but we have high authority for the word—

Physic is their bane.

The learned *leeches* in despair depart,

And shake their heads desponding of their art.

Dryden.

³ Per metathesis *mind*, the internal N; *vouu*.

⁴ Hence our *doublet*, the Scotch *plad*; PLATA, Gothic:

11. And *the* Pharisees gawm-doing it, quothen to them his disciples, to why with meters yea froward-ones meateth the lessoner yours?

12. But Jesus hearing, quoth to them, not thrift haven the whole of a leech, but they being unwhole (*unwell*).

13. But gang, mind what be, mercy-heart I will, yea not housel; neither come I to lead out worthy ones, but froward ones.

14. Then to-hied-didden the disciples of John, quothing, to why we yea Pharisees fast often, but thy disciples not fasten?

15. Yea quoth to them Jesus, if mayen sons of the bridegroom wailen in that while the bridegroom with them is? but to-gang-doen the days then the bridegroom of-nimmed is from them, yea then *they* fasten.

16. But no one whatsoever layeth two-fold of the hairy felt on the snagged bare-one, for off-nimmeth the full one of the snagged, yea worse is *the* tear wrought.

17. Neither get-in-do *men* wine new in bellies bare-

⁵ This corresponds with the Latin *pannus*, our *pelis*, the clerk of the *pellis*, *felt*-monger; *felt*, &c. *pfell*, *pfeller*, German.

V. 16. *tharihis*.] On this word Mr. Lye observes, "*adhuc quæro quid sit THARRIS, et malui omittere, quam incertam interpretationem assuere purpureo antistitis nostri panno. Ceteroquin sensus perspicuus ex collatione locorum Marci ii. 21, et Lucæ v. 36, ubi quoque pro NAAT, ex MS. restituimus PLAT.*" In this difficulty try the organic system, pronounce *the hairy* and THAIRHI, TH the favourite aspirate of the Goths, and the Saxon *her* of the Rushworth Gloss. To corroborate my rendering Fox gives us Matth. iii. 4,—*Se Johannes witodlice hæfde reaf of Oluenda hærum & fellenne gyrdel. Rendering: To wit this John had raiment of camel's (elephant's) hair, and pellen girdle.*

⁶ Doet-gennen, Holland transl.

⁷ The leathern bottles were generally made of the *bellies* of cattle.

jans, aiththau distaurnand¹ balgeis, bitheh than jah wein usgutnith, jah balgeis fracwistnand²; ak giutand wein juggata in balgins niujans, jah bajothum gabaingada³.

18. Miththanei is rodida thata du im, tharuh reiks ains cwimands inwait ina, cwithands, thatei dauhtar meina nu gaswalt⁴; akei cwimands, atlagei handu theinaana ija, jah libaith.

19. Jah urreisands Iaisus iddja afar imma, jah siponjos is.

20. Jah sai cwino blotharinnandei IB. wintruns, du atgaggandei aftaro attaitok skauta wastjos is.

21. Cwathuh auk in sik, jabai that ainei atteka wastjai is ganisa⁵.

22. Ith Iaisus gawandjands⁶ sik, jah gasaihwands tho, cwath, thrafstei thuk dauhtar, galaubeins theina ganasida thuk : jah ganas so cwino fram thizai hweilai jainai⁷.

23. Jah cwimands Iaisus in garda this reikis, jah ga-

¹ Dis-tearen, or dis-taurn, *torn* in two.

² *Frowy* is used by Spenser; *frowzy* by Swift, as *foetid*, *musty*.

³ To give some little authority to my rendering, I take leave to observe that in John xvii. 16. BAIRGAIS in sound is very similar to *preserves*, certainly in sense; and John xii. 25, IN LIBAINAI AIWEINON BAIRGITH IZAI, *in life aye-being* (αἰωνον) *preserveth it*.

⁴ This word has puzzled many etymologists, and I am not altogether satisfied myself. Dr. Johnson observes—"to swelt, to *break out in a sweat*", if that be the meaning,—

—Chearfull blood in faintness chill did melt,

Which, like a fever fit, through all his body *swelt*.

Spenser.

ones, either destroyened are the bellies, be-out then yea *the* wine out-getteneth, yea the bellies frowstened are; but they get young wine in new bellies, yea both are preserved.

18. With then he preached *had* that to them, there one rick (*rex*) coming waited on him, quothing, that daughter mine now is swealted; but coming, lay thine hand on her, yea she liveth.

19. Yea Jesus arising hied after him, yea his disciples.

20. Yea see a quean having a running of blood twelve winters, to-at-ganging after *him*, touched the skirt of his vestment.

21. Quoth *she* eke within herself, give that only I touch his vestment I sound be.

22. But Jesus wending himself, yea seeing her, quoth trust thou daughter, believing thine sound-hath-made thee: yea sound-was the quean from this very while.

23. Yea Jesus coming in the court of this rick, yea

Bp. Wilkins and Bentley understand it to *dry* or *parch up* with *heat*: the Saxon *swelte* is frequently connected with *deathe*, but generally singly, for to *die*, *dissolve*, *solvit*, Lat. When a provincialist says a candle *sweals*, he means the tallow is running down its sides. The German is *schwælen*.

⁵ The Greek *σώζειν*, the Latin *sano*, *sanat*, *sound*.

⁶ —Back to Athens shall the lovers *wend*.

Shakspeare.

⁷ The Greek *ἐκείνης*.

saihwands swigljans¹ jah haurnjans² haurnjandans, jah managein auhjondein³.

24. Cwath du im, afleithith, unte ni gaswalt⁴ so mawi, ak slepith. Jah bihlohun ina.

25. Thanuh than usdribana warth so managei, atgaggands inn habaida handu izos, jah urrais so mawi.

26. Jah usiddja meritha⁵ so and alla jaina airtha.

27. Jah hwarbondin⁷ Iaisua jainthro, laistidedun afar imma twai blindans, hropjandans⁸ jah cwithandans, armai uggkis, sunau Daweidis.

28. Cwimandin than in garda, duatiddjedun imma thai blindans, jah cwath im Iaisus, gaulaubjats⁹ thatei magjau thata taujan? cwethun du imma, jai fan.

29. Thanuh attaitok augam ize, cwithands, bi gaulaubeinai iggcwarai wairthai iggcwis.

¹ *Wassailers*,—Milton, or *whistlers*.

² קרן, *kæren*, Sueth.; *cornua*, Lat.; *κερατα*, Greek; *horn*.

³ The Mæso-Gothic J is frequently changed into T of other languages, for the sound is very similar, AUHJON, *οχθειν*, *agito*, Lat.

⁴ שָׁל, שָׁל, Hebr. to *dissolve* as the animal frame in death, Parkhurst, vide Der. Gr.. *συλαω*, to *spoil*: perhaps Lat. *solvo*, to *loose*, whence *solutus*, *solutio*, and in composition, *absolvo*, *dissolvo*, *resolvo*; whence English, *solution*, *absolve*, *dissolution*, &c. *shell*, and *shale*; *swelte*, Sax.

⁵ Luke i. 65, JAH IN ALLAI BAIRGAHEIN JUDAIAS MERIDA WESUN ALLA THO WAURDA, *yea in all the boroughs of Judæa all these words were rumoured*, per *metathesis*, connected with MERJA, Gothic, are *ρυμα*, Greek; *hryma*, Sax.; *rum*, Wachter; *ital ruam*, *idle rumour*, Gloss. Keron.

seeing wassailers and horning-ones horning, yea many agitated being.

24. *He* quoth to them, flit-do, for the maid is not dissolved, but sleepeth. Yea they be-laughen him.

25. Then now the many out-driven were, to-at-gang-ing in, he had her hand, yea the maid arose.

26. And the rumour of it out-hied unto all those earths.

27. And Jesus warping *to* another *place*, two blind ones lease-did after him, whooping and quothing, son of David mercy us.

28. Coming then into the court, the blind ones to-at-hied-didden him, yea Jesus quoth *to* them, believe do ye that I *have* might to do that? they quothen to him, yea, JAH.

29. Then he touched eyes theirs, quothing, by (*ac-cording to*) your belief wrought *be it* you.

⁷ The Saxon weorp, HWAREBODA, Goth. John vii. 1; the Latin *verto*, *veer*.

The potent rod
Of Amram's son, in Ægypt's evil day
Wav'd round the coast, up-call'd a pitchy cloud
Of locusts, *warping* on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night.

Milton.

Dr. Johnson observes, "I know not well the meaning here," but I presume it to be *veering* with the eastern wind, and *wheeling round the coast*.

⁸ I have little doubt from pronuntiation that this is connected with *worīda*, Goth. Luke viii. 54.

⁹ This is the original reading.

30. Jah usluknodedun im augona, jah inagida¹ ins Iaisus, cwithands, saihwats ei manna ni witi.

31. Ith eis usgaggandans usmeridedun ina in allai airthai jainai.

32. Thanuh bithe utusiddjedun eis, sai, atberun imma mannan baudana² daimonari.

33. Jah bi the usdribans warth unhultho, rodida sa dumba, jah sildaleikidedun manageins, cwithandans, ni aiw³ swa uskunth was in Israelan.

34. Ith Fareisaieis cwethun, in fauramathlja⁴ unhulthono usdreibith unhulthons.

35. Jah bitauh Iaisus baurgs allos jah haimos laisjands in gacwumthim ize, jah merjands aiwaggeljon thiudangardjos, jah hailjands allos saultins⁵ jah alla unhailja.

36. Gasaihwands than thos manageins, infeinoda in ize, unte wesun afdauidai, jah frawaurpanai, swe lamba ni habandona hairdeis.

37. Thanuh cwath du siponjam seinaim, asans raihtis managa, ith waurstwjans fawai.

38. Bidjith nu fan⁶ asanais ei ussandjai waurstwjans in asan seinai.

¹ This word is doubtless compounded of AGIS, *awe*.

² We have the Gothic DUMBA, DUMBS; Sax. dumba, and Mark vii. 32 BAUDANA, STAMMANA, a *deaf* one, and a *stammering*: and as the *deaf* were *dumb* in former days, I shall render this word *deaf*, contrary to our received translation. It is connected with אָבֵר, *bad*, BAUTHS.—Compare the Saxon.

³ Junius and Sternhelmius read improperly NI IN AIWA but see

30. And *their* eyes unlocked were to them, yea Jesus on-awed them, quothing, see-do-ye that man not wots.

31. But they out-ganging rumoured it about in all those earths.

32. Then after that they out-hieden, see, *they* bearen to him a man deaf *possessed* with a dæmon.

33. Yea after that the unholy one out-driven were, the dumb read-did, and the many astounded-like were with silence, quothing, not aye so known was it in Israel.

34. But the Pharisees quothen, in foremost of all unholied-ones *he* out-drives the unholy ones.

35. And Jesus abouted (*went about*) all the boroughs yea hamlets lessoning in their gemotes, and preaching evangelium of the dominion-circle, and healing all in sickness yea all unwhole.

36. Seeing then the many, he within pained for them, for they were off-divided, yea forewarpen, as lambs not having *an* herdsman. †

37. Then *he* quoth to his disciples, *the* earing (harvest) right is many, but *the* working ones few.

38. Beg now the lord of the earing that he out-send workmen into his harvest.

Mark ii. 12 : it is connected with *aiwy*, Gr.; *ævum*, Lat.; *æfe*, Island.; *awig*, Suec.

* Ihre has restored the true reading from the original, for which former editors substituted FAURABATHAJA, but how he connected it with MÆTHE, sermo,—I know not.

† The Germans have *sucht*, *sickness*, Wachter ; *seoc*, Sax.

‡ On this word I shall hereafter enlarge.

CHAPTER X.

1. J_{AH} athaitands thans twalif si * * * * *

23. * * * thizai baurg, thluhaith in anthara: amen auk cwitha izwis ei ni ustiubith baurgs Israelis, unte cwimith sa sunus mans.

24. Nist siponeis ufar laisarja, nih skalks ufar fanin seinamma.

25. Ganah siponi ei wairthai swe laisareis is, jah skalks swe fan is: jabai gardawaldand Baiailzaibul haihaitun, und hwan filu mais thans innarundans is.

26. Ninu nu ogeith izwis ins, niwaiht auk ist gahulith thatei ni andhuljaidau, jah fulgin thatei ni ufkunaidau.

27. Thatei cwitha izwis in ricwiza, cwithaith in liuhada, jah thatei in auso gahauseith, merjaith ana hrotam.

28. Jah ni ogeith izwis thans uscwimandans leika thatainci, ith saiwalai ni magandans uscwiman, ith ogeith mais thana magandan jah saiwalai jah leika fracwistan in gaiainnan.

29. Niu twai sparwans assarjau bugjanda, jah ains ize ni gadriusith ana airtha, inuh Attins izwaris wiljan.

30. Atthan izwara jah tagal haubidis alla garathana sind.

31. Ninu nu ogeith, managaim sparwam batizans sijuth jus.

32. Sahwazuh nu saei andhaitithm is in andwairthja manne, adhaita jah ik imma in andwairthja Attins meinis saei in himinam ist.

CHAPTER X.

1. YEA to highting the twelve *disciples* * * * *

23. * * * * * this borough, lead do in another :
Amen eke I quoth you, that not you over-steppeth *the*
boroughs of Israel, until the Son of man cometh.

24. The disciple is not over his lessoner, nor the
slave over his owner (*having*).

25. Enough *is it* the disciple if he wrought *be* as his
lessoner, yea slave as his owner : if they highten the court-
holder Beelzebul, how then feal more his inner-kind ?

26. Awe-do not now you them : nought eke is
hilled that not beeth unhilled, yea foul (*fuligo*) that
not beeth over-conned.

27. That I quoth you in rustiness, quoth-do in
light ; yea that in ears hear-ye-do, preach-do on roofs
(*roosts*).

28. Yea not awe-do you them over-comeing the
likeness only, but not might-having to over-come the
soul ; but awe-do more him might-having fore-quash-
en yea soul yea likeness in geennan.

29. Are not two sparrows bought for an *assarius*,
yea one of these not drops on earth, without the will
of Dada yours.

30. But yea the tails of your head all reckoned be.

31. Not now awe-do ye, you beeth better than many
sparrows.

32. He whoso now unto-highteth me in onward
men, yea I unto-hight him in onward of Dada mine
he who is in heaven.

33. Ith thishwanoh saei afaikith¹ mik in andwairthja manne, afaika jah ik ina in andwairthja Attins meinis this saei in himinam ist.

34. Nih ahjaith² thatei cwemjau lagjan gawairthi ana airtha : ni cwam lagjan gawairthi³, ak hairu.

35. Cwam auk skaidan mannan withra attan is, jah dauhtar withra aithein izos, jah bruth withra swaihron izos ;

36. Jah fijands mans innakundai is.

37. Saei frijoth attan aiththau aithein ufar mik, nist meina wairths ; jah saei frijoth sunu aiththau dauhtar ufar mik, nist meina wairths.

38. Jah saei ni nimith galgan seinana jah laistjai afar mis, nist meina wairths.

39. Saei bigitith saiwala seina, fracwisteith izai, jah saei fracwisteith saiwalai seinai in meina, bigitith tho.

40. Sa andnimands izwis, mik andnimith ; jah sa mik andnimands, andnimith thana sandjandan mik.

41. Sa andnimands praufetu in namin praufetaus, mizdon praufetis nimith ; jah sa andnimands garaihtana in namin garaihtis, mizdon garaihtis nimith.

¹ Ihre, in my opinion, very justly presumes, in opposition to Junius and Stiernhelm, that this word is connected with the Latin aio, and his idea is strengthened by the repetition of aio. Matt. xxvi. 72. AFAIAIK. Shakspeare frequently uses *ay* for *say*,

“ Remember it, and let it make thee crest-fall’n ;
Ay, and allay this thy abortive pride.”

The sense of *ay* is, *I say it, I repeat it*. I consider our *ash* pronounced in many counties as *ax*, as *ay-ex* Lat. us, Goth.

33. But whoso now of-ayeth me in onward men, yea I of-aye him in onward Dada mine this who is in heaven.

34. Not have-do ye that I come to lay worth on earth: not came I to lay worth, but hurry (*arms*).

35. I came eke to scatter man wither-ward dada his, yea daughter wither-ward mother hers, yea bride wither-ward her mother-in-law (*socrum*, Lat.)

36. Yea the fiends of a man are his within-kindred.

37. Whoso favoreth father either mother over me not is me worthy; yea whoso favoreth son either daughter over me, not is me worthy.

38. Yea whoso not nimmeth his gallows and leaseth after me, not is me worthy.

39. Whoso begetteth his soul, from-questeth it, yea whoso from-questeth his soul for me, begetteth it.

40. Whoso unto-nimming-is you, me unto-nimmeth; yea whoso unto-nimming-is me, unto-nimmeth the one send-doing me.

41. Whoso unto-nimming-is a prophet in *the* name of a prophet, nimmeth a prophet's meed; yea whoso unto-nimming-is a righteous one, in the name of a righteous, nimmeth the meed of *the* righteous.

² Not *hold* ye, entertain not the opinion, A1H Goth. John xix.10. *Have*; habeo, Lat.; haben, Germ.; &c. vide Whiter p. 120, &c. I shall give lord Bacon's authority for *have* in this sense, "Sometimes they will *have* them to be natural heat, whereas some of them are crude and cold; and sometimes they will *have* them to be the qualities of the tangible parts, whereas they are things by themselves."

³ GAWAIRTHI, what is *wrought*, *completed*, *perfected*.

42. Jah saci gadragkeith ainana thize minnistane stikla¹ kaldis watins, thatainci in namin siponeis, amen cwitha izwis ei ni fracwisteith mizdon seinai.

CHAPTER XI.

1. JAH warth, bithe usfullida² Iaisus anabiudands thaim twalif siponjam seinaim, ushof³ sik jainthro du laisjan jah merjan and baurgs ize.

2. Ith Iohannes gahausjands in karkarai⁴ waurstwa Christaus, insandjands bi siponjam seinaim, cwath du imma,

3. Thu is sa cwimanda, thau antharizuh beidaima?

4. Jah andhafjands Iaisus cwath du im, gaggandans gateihith⁵ Iohanne thatei gahauseith jah gasaihwith:

5. Blindai ussaihwand, jah haltai gaggand, thruts-fillai⁶ hrainjai wairthand, jah baudai⁷ gahausjand, jah dauthai urreisand, jah unledai wailamerjanda.

¹ STIKLA: this word is retained in our *scullery*, the place of pots and pans, *scullion*: KATALE, Goth. a *kettle*; *κατολη*, *shells*, &c. *escuelle*, French.

² The reader may recollect our previous explanation of FULLIDA, *filled, full*; *πλεω*; *complete*, &c. the PL. We here opportunely observe that *us* corresponds with the Greek *εξ*, *εξω*, the Latin *ex*, and most probably the Latin terminations, *cœlitus*, *funditus*, *animitus*, *antiquitus*, *humanitus*, *divinitus*, *radicitus*, *stirpitus*, &c.

³ We meet with HAFANANA, Mark ii. 3. *hæven*—answering to our *he rose*.

⁴ *Καρκαροι*, Hesych.; *carcer*, Lat.; *carcern*, Sax.; *carcar*, Alam.; *carcanet*, Shakspear; *cr*, *cr* doubled; the CR, in all languages an *inclosure*.

⁵ We have GATEIHA, GATAIHA, GATEIH.

⁶ This word sufficiently evinces the danger of altering the original by conjecture. The Codex Argenteus gives THRUSTFILLAI which Ihre observes has been well amended, by Junius and Ben

42. Yea whoso giveth to drink a skillet of cold water to one of these meanest, in the name of a disciple, Amen, I quoth you, he not from-questeth his meed.

CHAPTER XI.

1. **Y**EA *it was wrought*, after that Jesus had completed bidding his twelve disciples, *he* upheaved himself thence to lesson and preachen unto their boroughs.

2. But John hearing in *prison* the wroughts (*works*) of Christ, sending to him by his disciples, quoth to him,

3. Thou is the coming one, either bide we another?

4. And Jesus answering quoth to them, tell-do John that ye hear did yea see did:

5. The blind upsee, yea halt gang, the thrushes-full rinsed are wroughten, and the deaf hear, and the dead arisen, and the unladen well-preachen-to are.

zelius, into THRUTSFILLAI, as THRUSTFILLAI was a blunder of the typographer. I know not how this word is given in other places of the text, but I can attach ideas to *thrust*, when ignorant of the analogy or meaning of *thruts*.

Every old woman in the kingdom knows what is the *thrush* in a child's mouth. But I shall produce Arbuthnot's authority. "By the name of *thrush* are called small, round, superficial ulcerations which appear first in the mouth; but as they proceed from the obstruction of the emissaries of the saliva by the lentor and viscosity of the humour, they may affect every part of the alimentary duct except the thick guts; they are just the same in the inward parts as scabs in the skin, and fall off from the inside of the bowels like a crust." Dr. Johnson is right in his etymology "from *thrust*, as say a *push*, a breaking out," the peccant humours breaking *through*, *ὄψα*, DAUR, USTHRUSTAI, Luke iii. 45. *dore*, &c. *trudo*, Lat.

—qua se medio *trudunt* de cortice gemmæ. Virgil.

? *Per metathesin*, deaf.

6. Jah audags ist hwazuh saei ni gamarzjada' in mis.

7. At thaim than afgaggandam, dugann Iaisus cwithan thaim manageim bi Iohannen. Hwa usiddjeduth ana authida² saihwan? raus fram winda wagidata?

8. Akei hwa usiddjeduth saihwan? mannan hnas-cwjaim³ wastjom gawasidana? sai thaiei hnascwjaim wasidai sind, in gardim thiudane⁴ sind.

9. Akeih wa usiddjeduth saihwan? praufetu? jai cwitha izwis, jah managiza⁵ praufetan.

10. Sa ist auk bi thanei gamelith⁶ ist; sai, ik insandja aggilu meina⁷ faura thus, saei gamanweith wig theinana faura⁸ thus.

11. Amen cwitha izwis, ni urrais in baurim⁹ cwinono maiza Johanne thamma daupjandin¹⁰, ith sa minniza in thiudangardjai himine maiza imma ist.

12. Fram uhthan thaim dagam Iohannis this daupjandins und hita, thiudangardi himine anamahtjada, jah anamahtjandans frawilwand tho.

¹ περιμαι.

² УТА, Goth. *out*; ode, *Germ.* a solitude, οιοθεν. *Wood* is here used as by our provincials for *wilds*.

³ See notes on the corresponding Saxon.

⁴ THIUUDA exists in the German thied, or diet, the assemblies where all the folk *to-hied*. These were *national* meetings whose speech was the THEODE, *taught* of the diet, THEOTISC; whose head was the THIUDANS the *Diet ON*, the one over the diet *dictating* its will, perhaps the Dictator of Rome.

⁵ μεγαν, μειζων.

⁶ Though this word may have some affinity with μελος, or μελαν, I think it more naturally connected with M N, by the com-

6. Yea easy is he, whoso he is, that murmurs not at me.

7. But they then off-gone, Jesus began to quothen to the many about John. What did-ye-out-hie in the woods to see? a rush wagged from the wind?

8. But what did-ye-out-hie to see? a man invested in nesh vestments? see they nicely vested be, in courts of dictating ones.

9. But what did-ye-out-hie to see? a prophet? yea I quoth you many-o'er (*more than*) a prophet.

10. This is eke *he* of whom it is mentioned; see, I send angel mine before thee, he who manageth thy way before thee.

11. Amen I quoth you, not hath arose in the borne of queens *one* more than John the dipping-doing, but the meanest in the circle of the dominion of heaven is more than him.

12. But from the days of John the dipper unto yet, the circle of the kingdom of heaven is un-mighty-ed, and the unmightyng-ones overwhelmen-do it.

mon change of L into N—מִנָּה, מִנָּה; *μηνή*, *moon*, by whose phases time is reckoned, mens, *mind*, *mention*, &c.

⁷ The original is *MEINA*, and I shall not change it to *meinana* for any grammarian.

⁸ Lye's edition reads *FRURA*, but I give *FAURA* with Junius and Stiernhelm. Iire has not observed this various reading.

⁹ I adhere as nearly as possible to the literal meaning and rendering, and therefore give *borne* from child-bearing in preference to *barns*.

¹⁰ Though I translate it *dipping-doing*, dipper would convey the same meaning, if properly understood; for I believe there is not one word of two syllables in the English language that is terminated by an *r*, that does not signify a *doer*.

13. Allai auk praufeteis jah witoth und Iohanne faura cwethun.

14. Jah jabai wildedeith mithniman, sa ist Helias saei skulda cwiman.

15. Saei¹ ha-

bai ausona hausjandona, ga-
hausjai.

16. *Hwe nu galeiko*

thata kuni? *galeih ist barnam*
sitandam² in garunsai jai wopjan-
dam antharans frijonds seinans :

17.

Jah quithan-

dam, swiglodedum izwis, jah
ni plinsideduth ; hufum izwis, jah
ni cwainodeduth.

18. Cwam raihtis Johannes ni mat-

jands nih drigkands, *jah cwi-*
thand, unhulthon habaith :

19.

Cwam

sa Sunus mans *matjands jah*
drigkands, jah cwithand, sai man-
na afetja³ jah afdrughja, mo-
tarje frijands jah frawaurhtaize. Jah uswaurhta
gadamida warth handugei fram barnam seinaim.

¹ I shall here transcribe the *fac-similes* with which Ihre has favoured the public (*Analect. Ulphil. Diss.* 1. § 14.) that they may know with precision the true defects of the original text in this chapter, which proceed, not from the decayed or worn out state of the vellum, but the rash spoliation of some unlettered wretch.

13. All eke the prophets and wizards fore-quothen unto John.

14. Yea if ye will unto nim it, this is Elias he who should come.

15. Whoso haveth ears *to hear*, hear he.

16. What now like I this kin? *it is like barns* sitting in the corners yea whooping to others of their friends;

17. Yea quothing, we whistle-did you, yea nbt playen-did you; we heaven to you, yea not wail-did you.

18. John, right is, came not meating not drinking, yea they quothen, he hath an unholy one.

19. The Son of man came meating yea drinking, yea they quothen, see man over-eater yea over-drinker, the friend of meters yea unworthy ones. Yea understanding is doomed *having* wrought upright from her barns.

Former editors have attempted to restore the *hiatuses* from some parallel verses in Luke x.

* Ihre reads SITANDAM; but the *fac simile*, I think, SITANDAN; ANTHARANS when *fac simile* ANTHARAN th; *fac simile* SUIGLODEDUM.

• Af the Greek *ὑπερ*.

20. Thanuh dugann idweitjan baurgim in thaime
waurthun thos managistons mahteis is,
thatei ni idreigodedun sik :
21. *Wai thus, Kaurazein ! wai thus, Beth-*
saidan ! unte ith waurtheina
in Turai jah Seidonai swe lauda mah-
te swa swe thos waurthanons in izwis,
airis thau in sakkau jah azgon
idreigodedeina.
22. Swethau cwi-
tha izwis, Turim jah Seidonim
suthizo' wairthith in daga stau-
os thau izwis.
23. Jah thu Kafarna-
um, thu und himin ushauhida,
und halja dalatha galeithis ;
unthe ith in Saudaumjam
waurtheina thos mahteis thos waur-
thanons in izwis, aiththau eis weseina und hina
dag.
24. Swethauh cwitha izwis, thatei airthai Saudaumje-
sutizo wairthith in daga stauos thau thus.
25. Inuh jainamma mela andhaf * * * * *

CHAPTER XXVI.

70. * * * * * hwa cwithis.

¹ The same as AZETIZO.

20. Then began he to twit the boroughs in the whom those many mights wroughten were, that they not hied-rue-to-doen :

21. Woe to thee, Chorazin! woe to thee, Bethsaida! for if such loud mights wroughten had *been* in Tyre yea Sidon so so those wroughten in you, ere this hied-to-rue they had in sack cloth and ashes.

22. Seeing-that I quoth to you, easier it is wrought to Tyre and Sidon in the day of statute than you.

23. And thou, Capernaum, thou unto heaven up-highed, unto hell downward laid art; for if those mights wroughten in you, wroughten had been in Sodom, aye-then waxen they had to this day.

24. Soothly I quoth you, that *it is* easier wrought to the earth of Sodom in the day of statute than thou.

25. In that while answered * * * * *

CHAPTER XXVI.

70. * * * * * what thou quoths.

71. Usgaggandan than ina in daur, gasahw ina an-thara, jah cwath du thaim jainar, jah sa was mith Iai-sua thamma Nazoraiau.

72. Jah aftra afaiaik mith aitha swarands, thatei ni kann thana mannan.

73. Afar leiril than atgaggandans thai standandans cwethun Paitrau, bisunjai jah thu thize is, jah auk raz-da' theina bandweith thuk.

74. Thanuh dugann afdomjan jah swaran, thatei ni kann thana mannan. Jah suns hana hrukida.

75. Jah gamunda Paitrus waurdis Iaisuis cwithanis du sis, thatei faur hanins hruk thrim sintham, afaikis mik. Jah usgaggands ut, gaigrot baitraba.

CHAPTER XXVII.

1. **A**T maurgin^o than waurthanana, runa nemun allai gudjans jah thai sinistans manageins bi Iaisu ei af-dauthidedeina ina.

2. Jah gabindandans ina gatauhun, jah anafulhun^s ina Pauntiau Peilatau kindina.

3. Thanuh gasaihwards Iudas sa galewjands ina, thatei du stauai gatauhans warth, idreigonds gawandida⁴ thans thrinstiguns silubrinaize gudjam jah sinistam.

¹ RASDA THEINA, is *thy spech*, arailh, Cambr.; reda, Franc.; rede, Belg.; *ῥῆς*, *ῥῆδουαι*, *ῥῆτον*, Greek.

² The original reads MAURGIN, as printed, for which Benzeliuſ reads MAURGAN his *dative case*.

71. Him then outganging at door, another saw him, yea quoth to them there, yea this was with Jesus that Nazarene.

72. Yea after of-ayed with oathswearing, that not con I the man.

73. After a little then to-ganging they standing quothen to Peter, yea for certain thou of these is, yea eke read thine betokeneth thee.

74. Then began he to damn and to swear, that I not con the man. Yea soon the hen croaked (*crowed*).

75. And Peter reminded the words of Jesus quoth-ing to him, that *before* the hen croaks three *times*, of-ayes thou me. And ganging out, he grieved bitterly.

CHAPTER XXVII.

1. **B**UT then it morning was wroughten, all the godly ones yea the seniors of the many nimmed a reasoning about Jesus that death-doen they him.

2. Yea having bound him they take him, and plighted him to Pontius Pilate the count.

3. Then Judas, he belaying him, seeing that he was taken to the seat of *judgment*, rueing returned them three-ten silverings to the godly-men yea seniors.

³ Wachter observes that FULHUN is connected with *φυλακη*, plight, pledge.

⁴ *Wend* obsolete, to turn, revert.

4. Cwithands, frawaurhta mis galewjands bloth swikn'. Ith eis cwethun, hwa kara unsis? thu witeis.

5. Jah atwairpands thaim silubram in alh, aflait, jah galeithands ushaihah sik.

6. Ith thai gudjans nimandans thans skattans² cwethun, ni skuld ist lagjan thans in kaurbanaun, unté andwairthi³ blothis ist.

7. Garuni than nimandans, usbauhtedun us thaim thana akr kasjins⁴ du usfilhan⁵ ana⁶ gastim.

8. Duththe, haitans warth akrs jains akrs blothis und hina dag.

9. Thanuh usfullnoda thata cwithano thairh Iairaimian praufetu, cwithandan, jah usnemun⁷ thrinstiguns silubreinaize, andawairthi this wairthodins thatei garahnidedun fram sunum Israelis.

10. Jah atgebun ins und akra kasjins, swa swe ana-bauth mis fan.

11. Ith Iaisus stoth faura kindina; jah frah⁸ ina sa

¹ Us Goth.; wic, Sax.

² Scot doubtless is what is *shotten*, *shed*, poured out of a purse; hence also *shoots* of trees, plants, &c. in the Hebrew בָּאֵל-שָׂדֵי; as the Lord *all-bountiful*, who *sheds* and *scatters* his goodness through the vegetable world. Horne Tooke has an imperfect knowledge of this word, which he *grossly* and *falsely* attempts to illustrate, that he may introduce the *nasty* ideas of his *filthy* mind. *Επεα πτερόεντα*, vol. ii. p. 130. He has no authority for his *beastly* derivative, but a *foolish infinitive* in Lye's Dictionary, "a reference to scholars, an oracle to dunces." Payne Knight.

³ The *Codex Argenteus* gives ANDWAIRTHI, which Jun. Benz. Stiern and Ihre change into ANDAWAIRTHI on the authority of verse 9.

⁴ To *cast* is to *mould*, *form*: retained in the *casts* of antique statues, vases, &c.

4. Quothing, frowarded I mis-beleagueing blood unwicked. But they quothen, what care us? thou wots *that*.

5. Yea warping down the silver in hall, he fled, yea flitting uphied himself.

6. But the godly ones nimming the scot; quothen, not should it be to layen them in Corbanan, for it is the antiworth of blood.

7. Then nimming reasoning, they out bought of them the acre of casters to sepulture for guests.

8. To that, this acre highten is wrought the acre of blood unto this *hence* day.

9. Then that quothen thorough Jeremiah the prophet was filled, quothing, yea they out-nim the thriceten silverings, the anti-worth of this worthed, that reckoned from sons of Israel.

10. Yea to-given them for acre of casters, so so *Vah* me bade.

11. But Jesus stood before the count; yea the count

⁵ The Latin *sepelio* appears to be derived from the Gothic *us-fil*, *up-fill*, *up-pile*; for *us* has the signification of *up*, as *us-hafgan*, Luke xviii. 13. *upheaven*.

⁶ Ihre states this reading to be undoubtedly the true one, as the three letters a, n, a, are distinctly visible; Benz. gives *THAIM*.

⁷ All the editions read *GANEMUN*; but Ihre has supplied us with the true reading from the original document.

⁸ *Frægn*, Sax.; *fragen*, Germ.

"Then thought I to *frayne* the first
Of these four order."

Pierce Ploughman.

kindins, cwithands, thu is thiudans Iudaie? ith Iaisus cwath du imma, thu cwithis.

12. Jah miththanei wrohiths was fram thaim gud-jam jah sinistam, niwaiht andhof.

13. Thanuh cwath du imma Peilatus, niu hauseis hwan filu ana thuk weitwodjand?

14. Jah ni andhof imma withra niainhun waurde, swa swe sildaleikida sa kindins filu.

15. And dulth than hwarjanoh biuhts was sa kindins fraletan ainana thizai managein bandjan, thanei wilde-dun.

16. Habaidedun uhthan bandjan gatarhidana Barab-ban.

17. Gacwumanaim than im, cwath im Peilatus, hwana wileith ei fraletau izwis, Barabban, thau Iaisu saei haitada Christus?

18. Wissa auk thatei in neithis¹ atgebun ina.

19. Sitandin than imma ana stauastola, insandida du imma cwens is, cwithandei, niwaiht thus jah thamma garaihtin * * * * *

42. * * * * Israelis ist, atsteigadau nu af thamma galgin, ei gasaihwaima jah galaubjam imma.

43. Trauaida du Gotha, lausjadau nu ina jabai wili ina: cwath auk thatei Goths im² sunus.

¹ Nyth, nith, Saxon; nequitia, nequiter, Lat. *not-ought*.

frayned him, quothing, thou is *king* of the Jews? but Jesus quoth to him, thou quoths.

12. And when that he was arraigned from the godly-men yea seniors, he na-whit answered.

13. Then Pilate quoth to him, not hears thou how feal they witness-doen against thee?

14. Yea not answered him wither-ward not any one word, so so the count was feal with silence like *a-stounded*.

15. On delight then each one, the count was be-used to let-forth to the many one bounden, the one they willed.

16. But they had then a bounden one, a tried one, Barabbas.

17. Then they having come together, Pilate quoth, what one will ye that I let-forth to you, Barabbas, either Jesus whoso highted is Christ.

18. He wist eke that they upgiven him in naughtiness.

19. Then he sitting on the state-stool, his queen in-sent to him, quothing, not-a-whit thee yea that righteous one * * * * *

42. * * * * Israel is, to-sty-down of that gallows, that see we may, and believen him.

43. He trued in God, loose do he now him if he will him: quoth eke he that God's son I am.

* Surely the most prejudiced must see the connection between *ἐγώ, εἰμι, I am.*

44. Thatuh samo jah thai waidedjans¹ thai mithus-hramidans² imma idweitidedun imma.

45. Fram saihston hweila³ warth ricwis ufar allai airthai und hweila niundon.

46. Ith than bi hweila niundon ufthropida Iaisus stibnai⁴ mikilai, cwithands, Helei! Helei! lima sabakthani? thatei ist, Goth meins! Goth meins! du hwe mis bilaist?

47. Ith sumai thize jainar standandane gahausjandans cwethun, thatei Helian wopeith sa.

48. Jah suns thragida⁵ ains us im, jah nam swamm⁶ fulljands akeitis, jah lagjands ana raus draggkida ina.

49. Ith thai antharai cwethun, let ei⁷, saihwam cwi-maiu Helia nasjan ina.

50. Ith Iaisus aftra hropjands stibnai mikilai aflailot ahman⁸.

¹ Way-layers lying in *wait*, ambush. This word is found John x. 1. WAIDEDGA, a *lyer-in-wait*; where the Saxon is *sceatha*, a *scout*.

² I should divide this word MITH-US-HRAMID-ANS. All the words are evident to an attentive reader who has examined my rendering, and notes, except HRAMID. We find HRAMJITH and USHRAMEI, John xix. 6. This word is doubtless cognate with *κρεμαω*, for the Gothic H, and Greek K, are continually changed, as HRUK, HANINS, *κραυγη*, HLAINÉ, *κολωνος*, *collis*, &c. That *cramp* in the sense found in *cramp-iron* conveys the correct idea, I entertain no doubt; it informs us how they were fixed to the cross with bonds, or cramps.

³ Jun. and Stiern. read HWEILEI which Ihre says is contrary to the genius of the language, and gives HWEILA, and he observes that Benzeliuſ entirely omits this word; which is an inaccurate statement, for I find THAN. . . in the Gothic, without any corresponding Latin. Should I write with my accustomed boldness, and I am

44. That same the way-laying- ones, the up-cramp-ed-ones with him, twitted him.

45. From the sixth while rustiness is wrought over all earth unto ninth while.

46. But about the ninth while Jesus out-rapt with mickle steven Eloi! Eloi! lama sabacththani? that is, God mine! God mine! to why me belosts *thou*?

47. But some of those there standing, hearing, quothen, that he whoopeth for Elias.

48. Yea soon one of them turned, yea nimmed a sponge filling it with acid, yea laying on rush, to drink *gave* him.

49. But the others quothen, let be; see we if Elias comes to saven him.

50. But Jesus after whooping mickle steven, flitted his spirit.

not easily frightened in the cause of truth, I should presume that THAN was understood by Benzelius as in Matth. vii. 23. and was our *then*, the Latin tunc &c. 'from the sixth *then*.'

⁴ See Mr. Chalmers's Glossary; but in a future edition I hope he will recur to the fifth and eighth centuries for authority.

⁵ Τρεχω, δρῶμων.

⁶ This word is retained in the German schwamm, and is connected with σμῆρον. Our English word *swamp* is allied to it, the vegetable succulent boggy substance that *swims* on the surface of marshy waters.

⁷ Benzelius has very judiciously separated the LETEI of Junius and Stiernhelm into LET EI, and renders the passage "sine, videamus, an veniat."

⁸ Ἀρμα, ἀρμι, spiro; by the same analogy, anima, Lat. from ἀνεμος.

51. Jah than faurhah¹ alhs diskritnoda² in twa, iupathro und dalath, jah airtha reiraida, jah stainos disskritnodedun;

52. Jah hlaiwasnos usluknodedun, jah managa leika thize ligandane³ weihaize urrisun,

53. Jah usgaggandans us hlaiwasnom afar urrist is, innatgaggandans in tho weihon baurg, jah ataugidedun sik managaim⁴.

54. Ith hundafaths⁵ jah thai mith imma witandans Iaisua, gasaihwandans tho reiron jah tho waurthanona, ohtedun abraha⁶ cwithandans, bisunjai Goths sunus ist sa.

55. Wesun uhthan jainar cwinons managos fairra-thro saihwandeins, thosei laistidedun afar Iaisua fram Galeilaia, andbahtjandeins imma.

56. In thaimeis was Marja so Magdalene, jah Marja so Iakobis jah Iosez aitheis, jah aitheis suniwe Zaibaidaiaus.

57. Ith than seithu⁷ warth, cwam manna gabigs⁸ af Areimathaias, thizuh namo Iosef, saei jah silba siponida Iaisua.

¹ Fore the *high* altar, the holy of holies, where only the high-priest entered.

² The *Codex Argenteus* gives DISKRITNODA, but the editors finding DISSKRITNODA with two s's in the same verse, have *amended* it in their language. They should first have proved that they were the same word.

³ Benzeliu appears justly to infer from this word that the Gothic Translator here copied from the Greek, and read *κειμενων* for *κεικουμενων*, lying, for sleeping.

⁴ Though Jun. and Stiern. gave this word, and Ilire states its

51. Yea then the fore-high *of the* hall was dis-shreaded in two from upward unto downward, and the earth reared, and the stones were dis-scattered;

52. And the hollows unlocked, and many likenesses of holy ones *lying* arosen,

53. And up-ganging out of hollows after his arise, in-to-ganging-doing in the holy borough, and to eye-didden themselves to many.

54. But the head of a hundred yea they with him watching Jesus, seeing the rearing yea those wroughten, awe didden very very, quothing, for certain this is God's Son.

55. But many queans were there from afar seeing, those who lease didden after Jesus from Galilee, unto-bowing-doing him.

56. In them was Mary the Magdalen, and Mary the *mother* of James, and the mother of Joses, and the mother of the sons of Zebedee.

57. Then it setting was wrought, an opulent man of Arimathea came, the name of this was Joseph, he yea himself a disciple of Jesus.

existence in the original, Benzelius unaccountably excludes it,

⁵ See Matth. viii. 5.

⁶ אַרִי, bora lang, *very long*, Otr. lib. ii. c. 3. 25.

⁷ This corroborates my derivation of *west*, in opposition to Mr. Tooke.

⁸ The word *HABA*, or *ABA* aspirated, pervades almost every language, and signifies *have*: *HABA*, Goth.; *hæbbe*, Sax.; *ἔχω*, Gr.; *habeo*, Lat.; *haben*, Germ.; *hafa*, Isl.; *הוּדָה*; *opes*, *havings*; *opulentus*, *big*; vide Whiter, p. 121, 2, 3.

58. Sah atgaggands du Peilatau, bath¹ this leikis laisuis. Thanuh Peilatus uslaubida giban thata leik.

59. Jah nimands thata leik Iosef, biwand ita sabana² hrainjamma;

60. Jah galagida ita in niujamma seinamma hlaiwa, thatei ushuloda ana staina; jah faurwalwjands staina mikilamma daurons this hlaiwis, galaith.

61. Was uhthan jainar Marja Magdalene jah so anthara Marja sitandeins andwairthis thamma hlaiwa.

62. Iftumin than daga, saei ist afar Paraskaiwein, gacwemun auhumistans gudjans jah Fareisaieis du Peilatau, cwithandans,

63. Frauja³, gamundedum thatei jains airzjands cwath nauh libands, afar thrins dagans urreisa.

64. Hait nu witan thamma hlaiwa und thana tridjan¹ dag, ibai ufro cwimandans thai saponjos is binimaina imma, jah cwithaina du managein, urrais us dauthaim; jah ist so speidizei airzitha wairsizei thizai frumein.

65. Cwath im Peilatus, habaith wardjans, gaggith witaideuh swa swe kunnuth.

66. Ith eis gaggandans galukun thata hlaiw, faur-sigljandans thana * * * * *

¹ *Bede*, Wickliffe: see Chalmers's Glossary.

² *Σαβανω περιωσταμενος*. Clem. Alexan.

³ The meaning of this word I should like to discuss with the Oxonian, that has told Cooke the bookseller, my numbers are not calculated for that meridian. I would meet this prig on the classic field, to tell him that PR and FR are characteristic of *priority*

58. He to ganging to Pilate, beaded the likeness of Jesus. Then Pilate leaved to give that likeness.

59. Then Joseph, nimming that likeness, bewound it in clean sindon ;

60. And laid it in his new hollow, that he out-holed (*hollowed*) on stone ; yea fore-wheeling a mickle stone to the door of this hollow, he left.

61. But there was there Mary Magdalen and the other Mary sitting ante-ward that hollow.

62. The day after-coming, that is after Paraskaiwein, the highmost of the godly ones and Pharisees came to Pilate, quothing,

63. Sovereign, remind we do that this error-doing quoth now living, after three days I arise.

64. Hight now watchen (*wachten*) that hollow unto the third day, if be the disciples of his after come and benimmen him, and quothen to the many, he has arose of the dead : yea is the speediest error worse this foren one.

65. Pilate quoth to them, ye have a wård, gang, watch do ye, so so ye con.

66. But they ganging locken that hollow, fore-sealing the * * * * *

from Homer (i.e. the *Poet*, but he knows not how) through every period of his limited knowledge. What is Πρίαμος, Priamus? I say the *foremost*, MAIZ, Goth. the most, the *Prince*, or PR. ⁴NG, or first, the active primus, the prior, with the Hebrew *sh*, the man *superior*, the supremus, &c. Such beings can prattle, title-page and give a bad name, but dare not write.—Since writing this note, I have referred to Whiter, p. 371. who corroborates

my opinion. I suppose that such a learned wight would deem me mad if I presumed that *Αχιλλεα* was our *a-h-heel*.

I certainly regard Oxford as the first seat of sound learning; but if sounds, or words, are to be tipped from the tongue without signification in this preparatory school for our lawyers and senators, (for many divines will not be educated there long), we need not to be surprised at the quirks, quibbles, subterfuges and nonsense of barristers, and members of parliament. I will briefly exemplify this in two recent instances.

The term *paying* attracted the particular attention of the court of chancery in the Clerkenwell cause, *London v. Forster*. Mr. Richards had observed that *paying* implied *having paid*, and continuing to pay. Sir Samuel Roinilly replied, That might be the meaning in Welsh, but the learned counsel might with equal propriety be considered as *speaking* when he *had spoken*, or *ceased to speak*; or that when he had *ceased to speak*, he continued *speaking*. Such *falsely-logical subtlety* operated.

If our learned executioners of the law had known that *paying* is *pay-doing*; that *pay-doing* necessarily implies that some *payment* has been *done*; that when that *payment* has been *done*, and there is no demand for another *payment* till another rate or assessment is due; yet a person *paying* must be *pay-doing* whenever required from time to time, and at all times. A person who has *never paid* can never have been *pay-doing*.

In the late attempted negotiation for peace, when lord Lauderdale and Talleyrand were the plenipotentiaries, an erasure was made in an official document, and the term *adopté* substituted for an unknown word. The *adopté* occupied the attention and specches of both houses for many hours. Our poor English *adopted*, in the improper sense of a *resolution adopted*, was generally *a-adopted* by the members of both houses. Had a nominal peace been signed, however, Bonaparte, or the prince of Benevento, would have informed our statistis, whenever they found it convenient, that *adopté* was what they *hoped for*, *to-hope-do*, *σπτομαι; ωπα*, the Latin *opto*, I look forward to, but no *guarantee*, no *pledge*.

* ⁴ TRIDJAN, *Cod. Arg.* THRIDJIN, the editors.



S A X O N

Godspell thurh Mattheo.

Durham Book,

FOL. 53. B. 2. NERO. D. 4. BRITISH MUSEUM.

LITERAL RENDERING

OF

THE GOSPEL THOROUGH MATTHEW.

AND THE VARIOUS READINGS

OF

The Rushworth Glos,

IN ITALICS.

CHAPTER V.

VERSE 15.

AH¹ ofer leht isern, *candel treow*², & lihteth, *gelihte*, allum thathe in hus bithon (& sint) *sindun*.

16. Suæ lihteth leht iuer, *eower*, fore monnum, tha hae geseath (& gesæge) *geseon*, iurru, *eower*, goda werca, *god weorc*, & wuldriath³, *wuldrugen*, Fader iurre, *eowrum*, the is in heafnum.

17. Nællas gu woenæ, *ne wenath ge*, forthon ic cuom to slitenne (& to undoenne) *brecanne, æ*, & *lare*, oththæ, *oth*, witgie⁴; ne cuom ic to slitenne, *brecane*, ah to fyl- lenne, *gefyllene*.

18. Soth is⁵, *sothlice*, forthon ic cuetho, *saecge*, to iuh, tha hwill liores, *gelioreth*, heofon and eortho, *f̃uord* (& prickle, *an i*), an, & enne prickle & stæfes-heafod ne eade (& ne f̃gaes) from æ, *w̃* (tha huile) alle sie, *all thus geweorthe*.

19. Se the ofthon, (& f̃do) *forthon*, untynes (& to-

¹ The Latin at, corresponding *autem*.

² The Saxon in Italics gives the various readings in the Rushworth Gloss,—Bodleian Library.

³ LTH. This, in its most simple state, occurs in the Gothic Luke xvii. 18, GIBAN WULTHU GOTH, *give laud to God*, Rom. xv. 7. DU WULTHAU GTHS, *to laud of God*; and Rom. xv. 9, PA JAH NAMIN THEINAMMA LIUTHO. *Jehovah name thine I laud* (hence *lute* to sing.) and Luke ii. 38. IN ALLAIM THAIM USBEIDANDAM

CHAPTER V.

VERSE 15.

BUT over light iron, *candle tree*, and lighteth all they that in house been, (Lat. *sint.*)

16. So light-do light your before men, that they see do, *seen*, your good works, and laud Father yours, that is in heaven.

17. Not will ye ween, *not ween ye*, for that I come to slitten (and to undo) and to *break*, the aye, and the lore, or the wizards; not come I to slighthen, *breaken*, but to fill.

18. Sooth is, *soothly*, (on earnest,) that I quoth, *say*, to you, that while lowers, *lowreth*, heaven and earth, foreword, and prick one, (*one iota*,) and staves head, not fore-hieth, (and not foregoes) from aye, *w* (the while,) all be, *all thus be wrought*.

19. He that therefore, *thence-forth*, untynes, (and

LATHON, *unto all them abiding (expecting) leading* (or redemption). The Saxon, wuldre.

⁴ This word had "probably at first a laudable meaning," Dr. S. Johnson—"not the worst possible authority," H. T.

⁵ Sothes on eornust, *sooth on earnest*, John Foxe's Saxon Gospels dedicated to Queen Elizabeth in 1571, which I shall distinguish by F.

⁶ This mark ~ expresses a contraction in the manuscript.

thu bist, *gemene bist*, & bethences eft forthon brother thin hæfeth hwot (hwoego) with thec.

24. Of (& f~)let ther thing, *lac*, thin, to wigbed, *weafud*, & gae (& geong) ærest eft to boetanne, *gethinge*, brothre thinu, and thonne cym thu, *cumest*, gebreng thing thine, *agefer thin lac*.

25. Waes thu gethafsum, *gemod'* witherbrace², wearde thinu^h hrathe, mith, *thane thu*, thy bist in woeg mith him *on waege mid hime*; thy læs gesellge thec thec thec witherbraca (the fond) to dome, & se domu³ gesellæs theh them thegne, *dægne*, & in carcarn thu bist gesended.

26. Sothlice ic cuetho, *saecga*, the, ne offgæs thu thonna, with thu forgelde, *agife*, thy lætmeste feorhung, *thonne næhsta* (*ytemestan*, F.) *feorthan deal*.

27. Geherdege, *geherdegun*, f~thon, *thate*, acueden is, *cwæden wæs*, to thæm aldum, *gemonnum*, ne gesynnge thu (& ne serth thu) *lige dernunge* (unright hæme thu F.) othres mones wif.

28. Ic uutedlice 'cwetho to iuh, *thonne sæcge eow*, f~thon egh uelc se the gesis (& gesæh) *gesihth*, tha wif to wilnanne (& to nytanne), *gitsanne & forliggane*, sothlice⁴ gesynngade tha in hearta his, *gewemmed is with tha in heorte*.

29. Tha gif than sie ego thin suithre ondspyrras,

here find myself puzzled. But however *tentanda est via*. May not the WES, WI, WE, WIG, the WEIHA, WEIGHS, WEIHANA, Goth. be the *αγία, αγίος, αγίον*, holyen and *bede* the בית a temple *Beths sacred inclosures, canopies*, Parkhurst, or bedd, Sax. Mark iv. 21. *a table*.

beest, & bethinks after, for that brother thine haveth oughi with thee.

24. Flit there thing, lay, thine to holy table, and go (and gang) erst after to booten, *bethink* (peacen, F.) brother thine, and then come thou, *comes thou*, to bring thing thine, *to give thine lay*.

25. Wax thou to peacen, remind (on bending, F.) *adversary* thine readily, whilst, *then thou*, thou beest in way with him, *on way*; the less delivers thee the adversary (the fiend) to doom, and the doomer delivers thee to thane, and in crib (quarters, F.) thou beest sent.

26. Soothly, I quoth thee, *say*, not out goes thou thence, with that fore-yields, *gives*, thy latemost farthing, *the nighest* (utmost) *four-thing deal*.

27. Heard ye, *harden ye*, for then, *thate*, quothen is, *quothen was*, to them of old, *gone men* (or *Jew-men*), not sin thou (not *serat* thou) lie — (not unright womb thou, F.) other mans wife.

28. I wittingly quoth to you, *then say you*, for that each such, he that sees, (saw) *seeth*, the wife to willen her (and to knowen her) *kissen and for-lyen*, soothly, *already* sinned hath her in heart his, *wombed has with her in heart*.

29. Then give that be eye thine dexter spurns,

¹ On bugende, F.

² Verto Lat. versus, *adverse, wither*, F. *guard* &c.

³ Dominus.

⁴ Eallunga, Foxe; *all-gone*, perhaps corresponding with *all-ready*.

eswicie, F., *æswicath*¹ & *fælle*, the, generhine (& *genin*) & *ahloca*, *ahola*², and worp frō the; behoflic is f̃thon; *betherfeth tha*, the thate dead sie, *to lose*, enne *liomana*, (*lima*, F.) *thinra*, thon all lichoma thin gesendad, *sended*, bith in *tintergo* (& in *cursung*,) & *in helle*.

30. & gif suithra hond thin ondspurnas, *fælle*, theh; *cearf*, *aceorf*, hea, & worp, *aweorp*, frō the; behofes, *bether*, f̃thon the thate, *deadege*, *to lose wearthe*, enne *liomana* *thinra*, thon all lichoma thin gæth (and *færeth*) in *tintergo*, *helle*.

31. Acueden is uutedlice sua hua f̃letas, *forletæ*, wif his, s elle hir boc freodomes (*gedales boc*, F.) *aweorpnisse*.

32. Ic sothlice cuætho, *thon sæcge*, to uih, *eow*, *iu*, f̃thon egh-uelc se the f̃letes wif his buta unclænes lustas in ting, *forlegennisse thinge*, gedoeth (*wircas*) *tha ilca gesyngede*, *he doeth*, *tha hia dernunge*³ *licge* (*unriht hæmth*, F.) & se the f̃læteno lædæs⁴, *lædeth*, hē synngieth, *fæth unreht hæmeth*.

33. Eft sona herde ge, *geherdun*, f̃thon acueden is thæm aldum, *gamonnum*, nē therh⁵ *suere*, *swer*, thu; to suithe thu f̃geldes, *agef*, sothlice Drihtne gihata⁶, (& *athas*) *hathas*, thine.

¹ The Saxon *eswic*, *aswicie*, is to *deceive*, *defraud*. As a noun, a *hypocrite*, a *heathen*, our *sag*, to hang heavy.

The mind I say by, and the heart I bear
Shall never *sag* with doubt, nor shake with fear.

Shakspeare.

² ΕΞΕΛΕ.

saggeth and fouls, thee, nurr it, *nim*, and *outlugg*, (*out-hole F.*) and warp from thee; behove like is for that; *better-doeth* (*facit*) *thee*, that dead be, *to lose*, one of limbs thine, than all likeness thine be sent in torture, (and in cursing) and *in hell*.

30. And if dexter hand thine spurns, *fouls*, thee, carve it and warp from thee, behoves, *better*, for then thee that dead be, *to lose were thou*, one of limbs thine, than all likeness thine goeth (and fareth) in torture, *hell*.

31. Quothen is soothly, whoso forlets wife his, seal her (or sign her) book of freedom, (*deal-book. F.*) *warpmess*.

32. I soothly quoth, *then say*, to you, for that each such, he that forlets wife his, be-out unclean lust doing *forth-lying thing*, doeth (*works*) he doeth the same to sin, *that she derne lie*, (*unright wombeth F.*) and he that for-letten leads, *leadeth*, he sinneth, *doeth un-right womb*.

33. After soon heard ye, *hearden*, for that quothen is them of old *gone-men* (*quothings F.*) not thorough sware thou, (*forswear F.*) to sooth thou fore-yields, *gives*, soothly Do-right oaths thine.

³ *Derne, secretly*, Chaucer.

⁴ *Lead* to the altar.

⁵ Not thorough (*or by*) Heaven or Earth, or presumptuously perhaps might be read not *dare* to swear thou. Gen. xlv. 34. Ne dear ic ham faran, *Not dare I home fare*.

⁶ Saxon critics would have had a grand opportunity of display-

34. Ic uutedlice, *thon*, cuetho iuh to, *cwæth to eow*, ne suære ge æfre, *ne sellath swer ge hath allunga*, ne therh, *thurg*, heofon, forthon heh sethil Godes is:

35. Ne therh, *thurg*, eartho, forthon fot scoemel¹, and *tæppel bred*, is fota his; ne therh, *thurg*, Hierusalem, f̃thon burug, *cæstra*, is micles cyninges, *miclan hyning*.

36. Ne therh heafod thin suere, *ath selle swerige*, thu f̃thon ne mæhtu, *might*, enne her, *loc*, huit, *huitne*, geuirce & blaec.

37. Sie uutedlice (& cuthlice) word iuer, *eower*, ise ise, nese nese, *is is, nis nis, hit is hit is, nis hit nis hit*, tha sothlice fr̃ thæt thonne daem wordū monig-fallo-cru, *genyht-sume*, is (& bith) from yfle is.

38. Geherde ge f̃thon acueden is, *cweden was*, ego f̃e ego, *egc for ege*, & toth f̃e tothe.

36. Ic sothlice, *thonne*, cuetho, *cwæth*, to iuh, *cow*, ne with-stonde mith yfle (& to yfle,) ah gif huu, *was*, thec slaes, *slæ*, in suithra ceica thin, *swithran wonge*², and *ceke*, sel³ (& gef) him (& thy) othera, *other*.

40. & thæm se the wil, *wille*, thec mith to dome, *dom*, geflitta, *geflitan*⁴, & cyrtel (& hrægl), & *tonica wæfels*, F. thin to niomanne, f̃let & hrægl (& hæcla & bratt,) & *hrwyft*.

ing their learning if I had rendered *gihata oaths*, but the various readings will here silence snarlers.

¹ Benches or stools of Butchers, *scemel* Germ.; *foetbanck*, Dutch; *scamol* and *scamul*, Sax.; *scamillum*, *scannellum*, *scamnum*, Lat.; *σκαμνον* apud Isocr. *ὑποποδιον*.

34. I wittingly then quoth to you, not swear ye ever, *not shall ye swear at all*, not thorough heaven, for that high seat of God it is.

35. Not thorough earth, for that foot-shamble, and *table-board*, is feet his, nor thorough Jerusalem, for that borough, *chester*, is of mickle king.

36. Nor thorough head thine swear thou, *oath shall swear ye*, for that not might you one hair, lock, white work, or black.

37. Be wittingly (and soothly) word your, yes, yes, na-yes, na-yes, *it is, it is, not is, not is*, that soothly from them words many-folder is (and beeth) *enoughed some*, from evil is.

38. Heard ye for that quothen is, *was*, eye for eye, and tooth for tooth :

39. I soothly, *then*, quoth to you, not withstand with evil (and to evil), but if wha thee slays on dexter cheek thine, *fang*, shall (and give) him the other.

40. And the him, he that will thee with to doom flitt and kyrtle and raiment, and *tunic* and *vail*, F. thine to nim, fore-let him both raiment, and bratt; and *wrapper*.

² Vang is still used in Devonshire for *fang* to hold as with the *Jaw* or *Cheek* bone. *Rechter wange Dutch Trans.* wang *Germ.* uang *Island.*; *guancia Ital.*; and perhaps עגור, to *wind*, *wend* Old Engl.; the encircling part of the face, σιαγων.

³ That *shall* is the proper corresponding term for *sel* see ver. 36.

⁴ Flat *Levit.* xxiv. 10. to contend with; *flit* in Lancashire is to scold, *flout*.

41. & se the (& suachua), *swa hwa swa*, thec genedes¹, *nede*, & gethreitas, mile strædena, *thusend steppan*, geong mith him othra tuege.

42. Se, *all*, the guieth², *bidde*, frō the sel³, *sele*, him, & thæm nedende (& thæm threatende), *the will on borg⁴ nioma at the*, huerfa⁵, thec ne acerre, *ne bes ungæthwære*.

43. Geherde ge forthon acueden is, *gegeherdun thate cwæden was*, lufa thone neste, *nestin*, thinne, & mithlætho (frō lætho) & *hate*, hæfe thu fiond, *fynd*, F. thinne.

44. Ic sothlice cuetho to iuh, *eou*, lufas, *lufigath* ge fiondas iurre, *cowre*, uel doeth (& doas) thæm tha the læthas, the eow yfel doth, F. (& læthe-don), *hateth*, uih, *cowre*, biddas, *gebiddath*, fe oehtendum & teun⁶ cuedendum iuh.

45. Tha gie sæ suna, *bearn*, eowres Fæder, Fadres iures, se the in heafnas, *heofonne*, his, for thon sunna his arise, *uppgangan*, doeth ofer godo & yfle, & hreg-nath, *regneth*, & sniueth of~ soth-fæsta & unsoth-fæste.

46. Gif forthon gelufias, *lufigath*, tha ilco tha the iuih lufath, *lufigath*, huelc mearde, *læne*, gie sciolun habba, *habbath*, ah ne & baer suinnige this doas? *gæfel geroefe that ne doeth?*

¹ The old proverb—he must *needs* go, whom the devil drives."

² Quærit, quæsit, *Lat.*

³ Solve, *Lat.* λυσον.

⁴ A pledge, a borough.

41. And he that, *whoso*, thee needs-go (urgeth-does) a mile, (*mille* strides) *a thousand steps*, gang with him other two thousand, F.

42. He, *all*, that requesteth, *begs*, from thee, loose him, and them needing (and them intreating) *that will on borrow nim at thee*, avert thee not nor recur, *not go-thwart*.

43. Ye heard for that quothen is, *was*, love nighest thine, *next*, and with loath (from loath) *and hate*, have fiend thine.

44. I soothly quoth to you, love ye, *love-do*, fiends your, well do them they that loath you (loath doen), hate do you, and begg, *bead-do*, for hating and teen-quothing you.

45. That ye be sons, *barns*, of Father yours, he that in heaven is; for that sun his arise, *up-gang*, doeth, over good and evil, and raineth (and snoweth) over sooth-fast and unsooth-fast.

46. If for that ye love the ilka (*each*) they that you love, what merit, *loan*, shall ye have; ah! not bare-sinners this do? *gavel-reefes that not do?*

⁵ *Awerfta* verito, back-ward.

⁶ And each hour's joy wrecked with a week of TEEN.

Shakespeare.

חנה Jud. 11. 40. To wail, *Segeviv*.

47. & gif gie haelo beadas, *halettath*, (& wil cyme), brothero iurre, *eowre*, ane, huæt f̃thon gie doas (& wyrkas), an ne esince, (& sintha ane & arontha,) ane this doas? *efne what doath ge maræ, ah hæthne that ne doath.*

48. Wosas ge thonne iuh wið fæste, *gedoefe*¹, suæ & Fader iuer heofonlic wið fæst, *gedoefeis*.

CHAPTER VI.

1. ²BEHALDETH tha ge eowre sothfæstnisse³ ne doan fore monnum, tha ge sie geseane from him (from him); elles ge ne habbath lean (& mearde) mid eower Fæder thæme the in heofunum is.

2. Forthon, thonne, thu wærce ælmesse ne blaw thu beman for the, swa liuteras doan in heora somnungum, & tunum, tha hie sie weorthade from monnum, soth ic sæcge eow hie onfengum heora lean.

3. The thonne wircendum ælmesse, nyte sewinstræ hondum, hwæt thine swithre doa.

4. Thæt ælmessie in degulnisse thin Fæder se the gesith in degulnisse geldeth the.

5. Thonne gebidde eow, ne beoth ge swa liuteras,

¹ I know not a corresponding modern word.

² To gratify a scholar, far superior to the "*irritabile genus*," I will give six verses from the Rushworth Gloss in plain English,

47. And if ye hail bidd, *hail-do* (and well-come) brother your only, what for-that ye do (and work,) ah not heathen even this do, *even what doeth ye more, ah! heathen not doeth that?*

48. Wax ye then wise fast, so Father your heavenly is wise-fast.

CHAPTER VI.

1. **B**EHOLD that ye your soothfastness not doen fore men, that ye be seen from them, else ye not haveth, loan (and meed) with your Father, the him that in heaven is.

2. Thenceforth, thou work alms, not blow thou beam fore thee, so deluders doen in their assemblies, and towns, that they be worthied from men, sooth I say you, they unto fang their loan.

3. Thou then working alms, not wit out-next (*sinistra*) hand, what thy *shewing* doeth.

4. That alms in dullness thine, Father he that seeth in dulness yieldeth you.

5. Then bead you, not be ye so deluders, they that

without various readings, which will also prove the coincidental analogy of consonants in the 8th century.

s This warrants Griesbach's *δικαιοσυνη*.

tha the lufigath stalle and stonde in gesomnungum & hwomnum¹ worthana stondende him gebidde, tha hie sie gesene from monnum, soth ic sæcge eow hie onfengun hiora lean.

6. Thu thonne, thu gebidde, ga in thine cofan, & betun thine dure, bidde thin Fæder in degulnisse, & thine Fæder se the gesihth in degulnisse geldeth the.

7. *The heu gebiddas uutedlice, & thon gie gebiddas, *biddende*, nallas ge feolo, & monigful, gespreca, suæ esnico doas, hia woenas f̃thon thathe in monigfald sprec his bith on gehered;

8. Nallas ge thonne wosa gelic him, wat f̃thon Fader iurre of thæm thearf sie, (& is) iuh, ær thon giebidde hine.

9. Suæ, *thus*, thoñ iuih gebidde: Fader uren thu arth (& thu bist) in heofnũ (& in heofnas), *thu the in heofunum earth*; sie gehalgud noma thin:

10. To cymeth, *cume*, ric thin; sie, *weorthe*, willo thin, suæ is in heofne, *swa swa on heofune*, *swilc*, & in eorþo:

11. Hlaf userne of̃wistlic, *dæg-hwainlice*, *instondenlice*³, sel us to dæg;

¹ *ῥωμαῖς*.

² Durham text restored.

³ Compare this with the Gothic, and it corroborates the *spiritual* application of this sentence.

love do stall and stand, in assemblies and corners* of the streets standing them to bead, that they be seen from men: sooth I say you, they fangen their loan.

6. Thou then thou beads, go in thy cove, and be-tine thy door, bead thy Father in dulness, and thy Father, he that seeth in dulness; yieldeth thee.

7. Then you bead soothly, *beading*, not shall ye full-many and manifold, speak, so heathen do; they ween, for that they in manifold speaking theirs, *they* be heard.

8. Not shall ye then wax like them, for that wots Father your, of them thrift be (is) you, eer then ye bead him.

9. So, *thus*, then you bead; Father ouren thou art (thou beest) in heaven, *thou that in heaven art*; be hal-lowed name thine.

10. Do come rick thine; be, *wrought*, will thine, so is in heaven, *so so on heaven, such*, and in earth.

11. Loaf ouren ghostly, *day-one-like, understand-ing-like*, seal † us to day.

* Foxe's copy gives *stræta hyrnum*.

† I do not mean to pretend that this word is derived from *SEL*, for it is connected with the PL *plenus, full*; but I think *sel*, Sax. is cognate with *SELJA*, Goth.: סֵלָה, *seal*, to give by sealing; *sell*, *sale*, *selen*, Germ.

12. & f̃gef, *forlet*, us scýlda usra, suæ ue, *we ec*, f̃gefon scylgdam usum, (gyltendum, F.) *forletten thæm the scyldigat with us* :

13. & ne inlæd usih, *gelæd us*, in costunge (costnunge, F.) ah gefrig, *gelese us*, (alys, F.) usieh frō, *of*, yfle.

14. Gif forthon gie f̃geafas, *forleteth*, monnum synna hiara, f̃gefes, (forgyfth, F.) ec uih Fader iuer, *eowre*, heofonlic synna iuerre.

15. Gif sothlice gie nalles f̃geafa, *forleteth*, monnum, ne Fader iuerre f̃gefes, *forleteth*, synna iuerre.

16. Mith thy uutedlice, *thonne ge thonne*, (sothlice, F.) gie gefæstas, *fæsten*, nælles ge wosa, *ne beoth ge*, sua legeras, *liceteras unrote*, & unrotie, (lease, F.) mis begaas, *weorfath*, f̃thon (tha, F.) onsione, *andwliotu*, (ansyna, F.) hiora, tha hia se gesene monnum (æteowan, F.) fæstende; soth ic cuetho, (secge, F.) uih to, f̃thon onfengon mearde (mede, F.), *leane*, hiora.

17. Thu uutedlice mith thy (thonne, F.) thu fæstas, thuah, *smere*, (smyra, F.) heafud thin, & onsione (ansyne, F.) *andwliotu*, thin thuah, *thwah*.

18. F̃thon, *thyles*, tha thu ne se gesene (ne sy gesewen, F.) monnum fæstende, ah Federe thina se the, *thæm*, is in degolnisse (dyglum, F.) & Fader thin se the gesiith, *geseath*, (syhth, F.) in degolnisse f̃gelded, *geldeth*, (agylt, F.) the.

19. Nællas gie gestrionaige¹ uih gestriona, *ne hydeth eow hord*, (gold hordian eow, gold hordas, F.) in eortho,

¹ סתר, to hide, conceal. Θησαυρος, thesaurus, STR, treasury, star-chamber.

12. Forgive, *flitt*, us guilts ours, so we, *we eke*, forgiven guiltying us, *flitt-doen them that guilty doeth us*:

13. And not inlead us in chastening, but free, *loose*, us from evil.

14. For that if ye forgive, *flitt*, men sins theirs, forgives eke you Father your heavenly sins yours.

15. If soothly ye not will forgive, *flitt*, man, nay Father yours forgiveth sins yours.

16. With that, *then*, soothly, ye fast, not will ye wax, *not be ye*, so lyars unrighteous, leese, besmear for that countenance theirs, that they be seen, *at-eyen*, of men fasting, sooth I quoth, *say*, you to, that they fang merits, *meed, loan*, theirs.

17. Thou soothly with that, *then*, thou fasts, dew, *smear*, head thine, and countenance thine dew.

18. For that, *the less*, thou not be seen of men fasting, ah Father thine he that, *the him*, is in dulness, and Father thine, he that seeth in dulness, yieldeth thee.

19. Not will ye storen you stores, *not hideth you hoards*, (not gold hoard you gold hoards, F.) in earth,

ther (& huer) rust, *om*, & mohtha gfreaten, *gewyrfeth* & *etath*, (& gespilled bith) ther thæfas, *thiofes*, of delfes (& hrypes) & f̃stealas, *adelfath* & *f̃stelath*.

20. Strionas gie sothlice uih striona, *hydeth eow thonne hord*, in heofnum, ther ne hrust, *om*¹, ne ec mohthe gespilles, *gewyrfeth*, (nimth, F.) & thær theafas, *theof*, ne ofdelfes, *adelfath*, ne f̃stelath.

21. Ther (& huer) f̃thon (witodlice, F.) is strion, *hord*, (gold, F.) thin, ther is & hearta, *eorta*, (heorte, F.) thin.

22. Leht-fæt², *blæcern*, lichomes³ (lichaman, F.) is ego, *ege*, (eage, F.); gife bith ego thin blithe, *an-fald*⁴, leht bith all lichoma thin.

23. Gif uuf̃ (sothlice, F.) ego thin unblithe (& yfel wyrcente) se (& bith), & all lichoma thin thiostrig bith (thysterfull, F.): gif thon leht tha, *thaette*, in thec is, thiostre sint, *beoth*, tha thiostro sua miclo, *hu micel*, bithon.

24. Ænig monn ne mæg tuæm hlaferdum, *godum*, hera, *theowigan*, tha f̃thon un (& enne) mith læththo he hæfeth, (he scile habba) *fiath*, & *hateth*, & otherne lufath; & enne hræfneth & otherne geteleth & f̃ogas (anum gehyrsum & othrum ungehyrsum, F.); Ne magu gie Gode gehera & dioble, (dwale, woruld welan, F.).

¹ The Gothic is MALO.

² Candle.

³ We find this word represented by lichama, lichoma, lichaman.

there (and where) rust and moth fretten (spoiled beeth) and eateth, therethieves updelve and steal, *and rips.*

20. Storen ye soothly you stores, *hideth you then hoards*, (gold-hoardeth you then gold-hoards) in heaven, there nor rust, nor eke moth spoils or fretteth, or nimmeth, and there thieves not updelves, nor steals.

21. There (and where) for that soothly is store, *hoard* gold, thine, there is heart thine.

22. The light-fat, *the blaze*, of a man is the eye; if beeth eye thine blith, one-fold, light beeth all the man.

23. If soothly eye thine unblith beeth, and evil-working, all the man thine dusked beeth, (dusked full): if then light that in thee is, dusk beeth, that duskiness how mickle beeth.

24. Any man not may two lords, *gods*, hear, wait on, for that one with loath he haveth (he shall have), *foeth* and *hateth*, and other loveth; and one hearen-doeth, and other from-goes, (one hearing, and other unhearing). Not may ye God hear and devil, *world-will.*

Sax.: the LEIK and AHMA Goth.; the *animated likeness* of God, ἀν-
μι, homo.

* Einfaltig, Germ., eenvoudigh, Dutch; απλους, Greek.

25. Forthon ic cuetho (secge, F.) to uih, ne gemende, *sorgige*, gie sie saules, *fere*, iurres huæt ge gebrucca¹, *etan*, scile, ne lichoma iuer, *cowrum*, huæt gegeariuga iuh (ymb scrydde, F. *cowre* gearwige); ah! ne sauel f̃thor is; *nis mare tha ferh*, thon mett, *se mete*, & lichoma f̃thor is (betera, F.) thon wede? (reaf, F.).

26. Behaldas (& locas) tha flegendo (fuglas) heofnes *geseoth*, & *behaldeth*, *heofun fuglas*, f̃thon ne settas (sauesa) *saweth*, ne rioppas, *ripath*, & ne somnigas, *somniath*², (gadriath, F.) in berern (berne, F.) & Fader iuer heofonlic foedæs, *foedeth*, (fet, F) tha ilco (& hia): ah! ne iuih furthor (& mare) *diorre*, suite monege ari-ge, bihim (& frõ hĩ).

27. Huælc uutetlice, (sothlice, F.) iurre gethences (thencende) mæge to æt, ece (eacnige) to licnesse (& to lengo) his elne un (& enne).

28. & of gewedo (hydige, F.) *be hrægle* (reafe, F.) huæt gemende aro ge? *sorgiath*? sceauiges (scaewiath, F.) & locas (behaues) thæt wyrt, *lilia*, londes (æcyres, F.) hũ wæxas (weaxath, F.) ne wynnes, *winnath*, (swincath³, F.) ne nestas⁴ (spinnath, F.)

29. Ic cwetho, *saecge*, sothlice iuh, *eow*, forthon ne Salumon in all wuldre his efne bedheht, *bethaeht*, &

¹ פֶּקַע, GABRAC, Goth. to break bread.

² מִדְּבָר, barns, magazines, store-houses: symel, symble, Saxon; simul, Latin.

³ This word is used by Spenser and Milton—

25. Therefore I quoth, *say*, to you, not mind, *sorrow*, ye by souls, *spirits*, yours, what ye broken, *eaten*, shall, nor liken yours, what arrayed (shrouded about, F.) it is: ah! not soul yours further is, *not is* more *spirit*, than meat, and liken yours further, *better*, than weeds? *raiment*?

26. Behold (look) see the flying ones, (fowls) of heaven, for that not set (sow, soweth they), not reap do they, and not assembleth, *gathereth*, in barns, and Father your heavenly feeds them: ah! not you further (and more), *dearer*, sooth many are, than them.

27. Which soothly of you thinking, may to-add, *eke* to likeness, *length*, his ell one.

28. And of weeds, *hides*, *raiment*, why mind-full are ye, *sorroweth*? see, (shew, and look) *be-eye*, the worts, *lilies*, of the lands (acres) how they wax-do, they win not, they swink not, they nest not, they spin not.

29. I soothly quoth you, *say*, for that not Solomon in all wonder his even bedecked, *thatched*, arrayed,

Riches renown and principality

For which men *swink* and sweat incessantly.

Spencer.

And the *swink'd* hedger at his supper sat.

Milton.

* The spider's web is her *nest*.

gegearued, (ofer-wrygen, F.) wæs sua enne (& an) of thisum.

30. Gif uutedlice, *nu nu*, gers, & hæg, (weod, F.) londes, tha to dæg is, & to morgen, *mærgen*, *marne*, in heofone, *ofne*, (ofen, F.) bith gesended, *sended*, (asent, F.) God suæ genodes (& gegearuas, gearwaeth,) (scryt, F.) swa f̃thor (& swa mara) *hu wickle mæ*, iuih (scryt, F.) lytles geleafes.

31. Nælleth gie thonne gemende gesie, gecuiethas, huæt walla ue eatta, & huæt we gedrince, & ofhuon we bithon wrigen?

32. Thas f̃thon alle cynnu (& hædno) insoecas (& befrignes); wilt f̃thon Fader iuer f̃thon of thæm allum ge behofes (& iuh behofes)¹,

CHAPTER VII.

VERSE 12.

ALLE thon~ (& f̃thon) sua huæt gie welle tha hea gedoe uih tha menn, & gee doeth (& wyrkas) him; thiis is forthon æ & witgas, (& witgo), *witgu*.

13. Ingeonges, *gathinn*, therh nears port, *naurwe* geate, (& dure, & geat); forthon hia wide geat, &

¹ I have before stated that I shall give the Saxon corresponding to the Gothic, and, to prevent any misunderstanding, I further state that it is my intention to publish that *only*. Surely a Saxon Professor or may some time be found, who can transcribe the Durham Book

over arrayen, was so one of these.

30. If soothly, *now now*, grass and hay (weed) of the lands, that to-day is, and to-morrow, *morn*, in oven sent, God so arrayeth, *shrouds*, so further (and so more) *how mickle more*, you, *shrouds*, little believers.

31. Not will ye then *mindful* be, quothing, what will we eat, and what we drink, and wherein we be arrayen?

32. For that these all the nations (and heathen) seek; for that Father your wots, that of all these ye behove.

CHAPTER VII.

VERSE 12.

ALL then (and forthen) whatsoever ye will that men do to you, ye doeth (and worketh) *to* them; for that this is the aye and the wizards.

13. Ingang, *and go-do in*, thorough *the* narrow gate, (and port, and door), for that wide is the gate, and

and the Rushworth Gloss; and the celebrity attached to his title, and the emoluments of office will enable him or his deputy to publish them without impairing his fortune.

rum weg, thiū lēdas, *the lēdeth*, to lose (& losing) *forlose*, & monigeo sint tha the ingeongas therh tha ilco, *thare*.

14. Suithe, *hu*, naruo (naru, ancsum¹, F.) port (& gaet) & bogehte, *eorfethe*², woeg, thiū lēdes to life, & huon, *feawe*, aron thathe onfindes tha ilco.

15. Behaldas ge, *behaldeth eow*, (warniath, F.) frō leasum, *lyge*, & *lease*, witgum, tha the cymes to iuh in wedum, *gewedum*, scipa, innaweward, *in innan thænne*, uutedlice sint uulfes ferende (reafcende, F.) *wulfas risænde*, & *woedende*³.

16. From uæstmum, *wæstenum*⁴, hiora, *eora*, ongeatas, *ongetath*⁵, ge, (& oncnuss) hia, (& ilco:) cuithes (cwyst, F.) tu, *ah*, & huether somnigas, *he somnigath*⁶, of hryum⁷ winbeger, & of thornum scarpum (& of hagathornum) *gorstum*⁸, fic beargs, (fic æppla, F.)

17. Suæ eghwelc treeo god wæstmas goda, *westnas godne*, doeth (& gewyrces) *bereth & wyrceþ*; the yfle uutedlice treeo wastmas, *bled*, yfle doas.

18. Ne mæg treeo god wæstmas yfle gewyrca (beo-ran, F.), ne tre yfle wæstma godo gewyrce.

¹ See the Gothic AGGWU; *εγγυς*.

² *Rough, roughed, rugged*.

³ WODS is the term applied to the demoniac LAIGAION, Goth. Mark v. 18; wod, Sax. John viii. 49; and Chaucer and Spenser frequently use *wood* and *wode*.

⁴ This word in its simplest state is WÆSTM; I here consider *w* as two *uu*'s, and we have the consonants *st m*, per metathesis *m s t*, mæste, mæsten, Sax.; MATS, Goth.; *meat, mast*, the food of our forefathers, the mast of beech, or the acorns of oaks.

⁵ Erkennen Germ. and we still use to *get a lesson by heart*, &c.

roomy the way, that leadeth to loss, *and losing*, and many be they that ingang thorough the ilka, *there*.

14. Sooth, *how*, narrow the port, (and gate), and boggy, *and rugged*, the way, that leadeth to life, and few are they that finds the same.

15. Withhold do you, *waren*, from lease, lying, wizards, they that come to you in hides of sheep, inwardly, *within then*, soothly they be ravening, *rushing*, *woody-ing*, wolves.

16. From mast theirs con-get-do ye (know) them, (and the same): quoths thou, ah! and whether sum do *men* of rue wine-berries, and of thorns sharp (and of hawthorns, and *gorse*,) fig-berries (fig-apples).

17. So each ilka tree good, mast good doeth (and works, and beareth); the evil soothly tree mast, *blade*, evil doeth.

18. Not may tree good mast evil work (bear), nor tree evil mast good work.

⁶ The Gothic SAMANA, Luke xv. 13; samonota, Teut.; saman, Isl.; samā, Alaman; *σμός, συν, συμ, αμα*, Greek; simul Lat. &c. signifying *same*, or to *sum*, *collect together*, *assemble*.

⁷ I pretend not to say for certain that this is our plant *rue*, but hrywsoðe, hreoweth, hrywlic, hreowe, *rue-did*, *rue-like*, *rue* are found in Saxon equally with reowe, reowlic.

⁸ "Furze, the prickly shrub, or cover, well known to fox-hunters, whence our *gorse-berry bush*, not *goose-berry*, because eaten with young geese as sauce"—Johnson. (Aliquando dormitat Homerus).

19. Eghuelc tre thyia ne doeth (byrath, F.) wæstm god, gecorfen bith (& gecearfas, corfen, F.) & in fyr bith gesended (& gesendes, aworpen, F.)

20. Thonne, *cuthlice*, frō wæstmum hiora ongeatas, *ongetath*, ge (& onnaues), tha, (& hia).

21. Ne eghuelc se the cuethæs to me Drihten, Drihten, ingaas, *gaeth*, in ric heofna, ah se the doeth, *wyr-ceth*, willo Faderes mines se the in heofnum is, the^o in-geonges in ric heofna.

22. Monig walle gcueada, *cwæthath*, to me in thæm dæg, Driht̃, Driht̃, ah! ne in noma thinne, (& thinum) we gewitgedon, & in noma thinne (& thinu) dioblæs we f̃drifon (utwyrpon & f̃worpon), and in noma thinu mæhto, *magen*, monigo we dydon, *worhton*?

23. Tha (& thon) ic ondeto (cwæthe, F.) him (& thæm), f̃thon næfra ic cuthe (& oncneauī) iuih, afirres frō me, tha the geworhton unrehtuisnisse.

24. Eghuelc thon se the geheres worda mina thas, & does tha ilco, *ƿ fræmnath hie*, geefned bith (& geliced bith, & geteled bith) wer snotre, se the getimbres hus his of̃ (& on) carr, (& stan).

25. & of dune, *nither*, astag & gefeall regn, & cuomon ea, *eaē*, (& streamas, miccle flod, F.) & geblew-un windas, & in riesdon (ahruron², F.) in hus thæm, *thæt*; & ne gefeall; gewrunded, (& gesete) *gestathlad sothlice*, forthon wæs of stane.

26. & æghuelc se the geheres worda mina thas, &

¹ Griesbach has noted this addition.

19. Each ilka tree that not doeth, *beareth*, mast good, carven beeth, and in fire beeth sent (*warpen*).

20. Then, *soothly*, from mast theirs, ye con-get do, (ye know) them.

21. Not each-ilka he that quoths to me Do-right, Do-right, in-goes, *goeth*, in rick of heaven, but he that doeth, *worketh*, the will of Fäther mine, he that in heaven is, he ingangs in rick of heaven.

22. Many will quoth to me in that day, Do-right, Do-right, ah! not we in thy name witchened, and in name thine devils out-driven, *out-warpen*, and in name thine mights many we didden? *wroughten*?

23. Then I quoth (*dico*) to them, for that never I couth, and knew, you, far go from me, they that work-doen unrighteousness.

24. Each ilka he that hears word mine this, and does the same, *and firmeth them*, evened beeth (and liked beeth, entitled beeth) a *vir* sapient, he that timbers house over, and on, crag, and stone.

25. Adown, *nether*, hasted, and fell, rain, and come eyes, and streams, and *mickle flood*, and blewen winds, and rushed on that house; and it fell not; for that grounded, setted, settled, was over stone.

26. Each ilka he that hears words mine these, and

ne doeth, *fremmath*, tha ilco, gelic biþ were dusge, *dulum*, (dusigum, F.) se the getimberde hus his of~ (& on) sonde (ceosel, F.).

27. & of dune astag régn, *nither*, (tha rindehyt, F.) & cuomon streamas, *eae*, (flod, F.), & gebleuun, *bleow-en*, windas, & in resdon, *feollan*, in huse tha ilco, & hit gefeall, & wæs fæll, *hryre*, his micel.

28. & geworden is, *gewarþ*, (& uæs) mith thy, *tha hæfde*, geendade the Hælend worda thas, geuundrade (wondrode, F.) *wundradun*, weron tha threatas (folc, F.) *mengu* be, of~ lar, *lare*¹, his.

29. Wæs f~thon lærde hia suæ, *swa swa*, mæht hæfde, *hæbbende*, ne suæ, & nalles suæ, & suelce u-thuta hiora, *Boceras & Fariseas*, (sundor-halgan, F.)

CHAPTER VIII.

1. **M**ITH thy uutedlice (sothlice, F.) ofgestag, *astigen*, of mor², *dune*, (munte, F.), fylgende weron (& sint) (& gefylgdon) hine threitta menigo, *menga monige*³.

2. & heonu, *he nu*, licthrouen⁴, *hreof sumne*,

¹ The Saxon lar, lare, lær, læran, like our *learn* signifies both to learn and to teach.

² The *moors* that divide Lancashire and Yorkshire, and extend into Scotland are a range of hills.

not doeth, *frameth*, the same, like beeth *vir* dull (stupid), he that timbered house his over, and on, sand-soil.

27. And adown hasted rain, *nether*, then rained it, and come streams, *eyes*, *flood*, and blewen winds, and rushed, *fell*, on that house, and it fell, and its fall, *ruin*, was mickle.

28. And it wrought was, with that, then had, ended the Healing-one these words, wondered were the rout, *folc*, *many*, at learning, *lòre*, his.

29. For that his lessoning was so so might he had, *having*, not so, such, as their Wizards, *Bookers*, *Pharisees*, sunder-holy-ones.

CHAPTER VIII.

1. **W**ITH that soothly he hasted of moor, and adown, *mount*, follow didden him the rout many, *many-mony*.

2. Ho-now a leper then came, coming, worshipped,

³ *Many-mony* is a Lancashire provincialism.

⁴ This word is compounded of the Gothic *LEIK*, *body*, *like*, and *hreof*, *rough*, with a *scurfy skin*.

(hreoſla, F.) tha cuom, *cumende*, he worthade, *gebedde him*, hine cueth, *cuethende*, Drih, gif thu wilt, thu mec geclænsige.

3. & athenede & gespredde (astrehte, F.) hond geran, *æthran*¹, him Hælend thus cueth, ic uillo, geclænsia (geclænsod, F.) & sona, [*hreathe*, *hreadlice*, Marshall] geclænsad wæs hriofol his.

4. & cueth him Hælend, loca, & geseh (warnathe, F.) tha thu nænigum menn thu gecuoetha, & gesæcga, *nængum sæcge*; ah gaa (gang, F.) ædean, *æt eaw*, thec thæm measse-preost, & breng, (& gef) thing, *lac*, tha bebead (& geheht) Moyses in cythnisse, & witnesa hirs.

5. Mith thy uutedlice ineade (& in foerde) tha bu-rug *Cafarnaum*, geneolecade, & to cuom to him the centur, tha is hundruthes monna hlaferd (ealdor, F.) gebied hine, & cuoth thus.

6. Driht, cnaeht (cnapa, F.) min ligeo in hus eorth² cryppel, & yfle mith is gecunned, & gecosted (loma & is yfle wælid, gethred, F.)

7. Cueth to him Hælend, ic cymo & gemo³, *gehæle*, hine.

8. & geonduearde, *ondswarande*, thæm aldormenn, *centurio*, cueth, Drihter⁴, nam ic wyrthe, tha thu ingae under rof, *thacce*, min, ah an, *efne*, cuoth mith word, & gehaeled bith cnæht min.

¹ The Latin tango; *ῥερα*, Greek; the *ball of the hand*; dorn, Celtic.

² Artus, Latin.

bowed, him quothing, Do-right, if thou wilt, thou might me cleanse:

3. And outened and spread (stretched) hand *his*, touching him the Healing-one thus quoth, I will, be thou clean (cleansed) and soon, *readily*, his roughness was cleansed.

4. And quoth to him the Healing-one, look, and see (and *bewaren* do) that thou not any man quoth, say; but go (gang) to-eye *present thee of* the mass-priest, and bring (give) the thing (lay) that bad (and highted) Moses in couthness, and witness, to them.

5. With that soothly in-hied (and *infared*) the borough Capernaum; nighed, and come, to him the centurion, that is hundred-men lord (elder) bowed him and quoth thus.

6. Do-right, child (knave) mine lies in house crippled in his limbs, and with evil chastened, (*lame and is evil wailed*, grieved).

7. Quoth to him the Healing-one, I come and heal him.

8. And answering the alderman, *centurion*, quoth, Do-righter, not am I worthy that thou in-go under roof, *thatch*, mine, ah only, *even*, quoth with word, and healed beeth child mine.

³ Pronounce *cymo*, and *gemo*, and it establishes my system.

⁴ This is certainly an *r*, dorighter.

9. F̃thon, & ec, ic monn am under mæht, hæfis, & hæfo, under mec theignas & innheardeimenn; & ic cuetho thissum & thæm gae, & gaes, & geongas, & faeres; & to othrum cym, & cymeth; & theua (theowe, F.) minū do this, & does (wyr̃c this, & he wyr̃cth. F.).

10. Mith thy geherde sothlice the Hælend, gewundrad, & geuundrade, *wundriende*, (wundrōde, F.) wæs, & thæm fylgendum, & fylgdon; hine, cuoeth, soth is ic cuetho, *saecge*, iuh, ne fund ic, *gemote*, suæ miclo leafa, & lufu, (geleafan, F.) in Isrl, *Israhele*.

11. Ic cuetho sothlice iuh to, thate monige from east-dael, & easta, & woesta, *eastan* & *westan*, cymus, & gehrestas, *hleonigath*, mith Abraham & Isauc & Iacob in ric heofna.

12. Sunu, *bearne*, uutedlice thonne rices bithon gedrifen, *aworpen*, in thiostrum ytmesto, *ytmeste*, ther bith wop & grist brottung totha.

13. & cuoeth the Hælend thæm haldormenn, *centurion*, gaa, gang, & suæ thu gelefdest, sie the: & gehæled wæs cnæht in thit, thæm, *hwile*.

14. & mith thy gecuom the Hælend in hus Petres, gesaeh suer, *swægre*, & his wifes moder, liccende & cuucende, & biffigende, *bifgende*, (hrithigende, F.).

15. & gehran, *æthran*, hond his (hyre, F.) & forleort tha, & hia, of feber adlum, *drif*¹, & urras, *aras*, & embehtade, *thægnade*, him.

16. Mith thy eferntid (æfen, F.) uutedlice geword-

¹ A fever is generally attended with a dryness on the skin.

9. For that, and eke, I man am under might, having under me thanes, and unto hearing men ; and I quoth this, and them, go, and he goes, and gangs, and fares; and to other come, and he cometh; and attendant, *thane*, mine do this, and he does, (work this, and he worketh).

10. With that the Healing-one heard that, *he* wondered, *wondering*, was, and he quothed to them following him, sooth is I quoth, *say*, you, not found I, *met with*, so mickle belief, and *love*, in Israel.

11. I quoth soothly you to, that many from east and west come, and rest, *and lean*, with Abraham and Isaac and Jacob in the rick of heaven,

12. Sons, *barns*, soothly *of* that rick be driven, *warpen*, in outmost, *uttermost*, darkness, there beeth weep and grind-biting of teeth.

13. And the Healing-one quoth to that alderman, *centurion*, go, *gang*, and so thou believest, be thee: and healed was the child in that tide, *while*.

14. And with that the Healing-one came into the house of Peter, he saw (*socr. Lat.*) his wife's mother lying and quaking, *writhing*, in a fever,

15. And he taking her hand, the fever-ail, *dryness*, left her, and she arose and waited, *thaned*, on them.

16. With that afternoon-tide, *even*, soothly wrought,

en wæs, gebrohten him menigo diobles hæfdon, *deoful seoke*, & f̃wearp, & f̃draf, gaastas, *unklene*, mith word, & alle yfle hæfdon, & mis hæbbende, & unhale, *gehælde*.

17. Tha were gefylled, & geendad, tha gecueden wæs therh Esaiã thone witgo thus cuoethende; the ilca untrimnise, *untrymsumm*, & unhælo, usra onfoeng, & genom, & underhaf, & untrimnise, & hefignise, gebær.

18. Tha gesæh, *geseonde*, uutedlice the Hælend threutta, & hergas, menigo (mickle, F.) uta ymb hine, geheht (het, F.) fara & gaa, *leicht feran*, ofer luh, & stream, *sæ*.

19. & to cuom & genealucde an uthuutta coeth, *bohera cwæth*, to him, thu laraa, *laruw*, ic fylgo thec, *wille folgian*, (fylige, F.) & ic theh sohte, sua huider thu fieres, *gangelst*, (færst, F.) & gaes.

20. & cuoeth to him Hælend, foxas holas habbas, *hole habbath*, & flegende, *fuglas*, heofnes nestas, & nesta, *selescota*¹ ther hie resteth: sunu sothlice, *beorn thonne*, monnes ne hæfis huer (he hys, F.) heafud gehlutes, & gebeges, *aheld*, (ahylde, F.).

21. Other, & sũ other, uutedlice fr̃o thegnum his, *leornere*, cueth to him, Drihten therh send, & f̃let, & f̃gef, & lef, (alyfe, F.) *læt*, meh ærest fara, & gæ, & bebyrge, *gangen & bebyrgen*, faeder min.

22. Hæl̃ sothlice cuoeth to him, soec meh, & fylge (fylic, F.) meh, & f̃let tha deado to bebyrgenne tha theado¹ (deadan, F.) *deada*, hiora.

¹ Still retained in *dove-cote*.

en was, they broughten to him many having devils, *devil-sick*, and he out-warped, and out-drove, the ghosts, *unclean*, with his word, and all evil having, and amiss-having, and unhealthy, he *healed*.

17. Then were filled, and ended, that quothen was thorough Isaiah the wizard, thus quothing; the ilka untrymness, and unhealthiness, ours unto-fanged, nimmed, undertook, and untrimness, and heaviness, bore.

18. Then the Healing soothly saw the routs, and herds, many, *mickle*, about him, he highted to fare, and go, over lough, and stream, *sea*.

19. And a witen, *a booker*, came and nighed to him, and quoth to him, thou lessoner, I follow thee, *will* follow thee, and I thee seek, whithersoever thou farest, *gangest*, and goes.

20. And the Healing quoth to him, foxes have holes, and flying ones, *fowls*, of heaven nests, *settling-cotes* there they rest: the son soothly, *barn then*, of man not haves where he his head lay, bow, *hide* (hill-do).

21. Other, and some other, soothly from his thanes, and learners, quoth to him, Do-right thorough send, and permit, give, (leave) me erst to fare, go, *gang*, to bury, *barrowen*, father mine.

22. The Healing soothly quoth to him, seek me, and follow me, and let the dead bury their dead.

¹ The Durham Book here confirms my conjecture, that the

23. & of stigende hine, & tha he ofstag, *stag*, (astah, F.) in lytlum scipe, & in cuople¹, gefylgdon, *fol-gadun*, hine, & hī, thegnas his.

24. & heonu styryse (styrung, F.) & hroefnis, *hre-ornis*, michelo geworden wæs in sae, suæ tha scipp of-wrigen (ofer-goten, F.) wæs mith ythum², he sothlice geslepde, & slepende wæs (witodlice he slep, F.).

25. & to geneolecdon, & to cuomon, *eodun*, & awehton hine, thus cuedon; Ðrih̃ hæl³ usic, we deade bithon, & we aron, & bithon gelosad, *forweorhath*.

26. & cueth to him, *se Hælend*, huæt, *forhuon*, frohtende, *gefrohte*, (forhte, F.) aron gie, lytles ge-leafa¹: tha aras, gethreadude, *bebead*, to wind, & to sae, & geworden wæs smyltmisse miclo.

27. Sothlice, & uuted̃, (gewisslice, F.) tha menn gewundrade, *wondradun*, weron, thus cuethende, & cuedon; hũ lig (hwæt, F.) is thes, forthon & uindas & saes geheras, *wind & sæ gereth*, and eth modas⁵ (hersamath, F.) him.

28. & mith thy gecūom ofer luh, *sæ*, (muthan, F.) in lond thara theude (Gerasenorum), geurnon, *urnon ongægen*, him tuoege haebbende, & hæfdon, diobles,

Saxon thiudo, the *heathen*, the εθνικί, were the *dead*, those who enjoyed not, or had not received, the light of the life of the world.

¹ Navicula,—Bailey.

² The Greek ὕδαρ connected with the *yesty* waves.

³ This should be rendered verbatim, literally, perhaps *heal* us, but through the Latin *salvo*, *salve*, we easily and naturally according to our modern idiom may adopt *save*.

23. And up-stepping him, and then he *styed*, *hasted*, in a little ship, and in a cobble, his thanes followed him.

24. And ho, now! a stirringness, *a stirring*, and roughness, *roaringness*, mickle wroughten was in the sea, so that the ship over-gotten was with waters, he soothly slept (sleeping was).

25. And they nighed, and came, *hied* to, and awak-ed him, thus quothing; Do-right save us, we dead, *froward*, been, and are, and be lost.

26. The Healing quoth to them, at what, *for why*, frightened are ye, little believers? then he arose and threatened, *bad*, to the winds, and the sea, and wroughten was mildness mickle.

27. Soothly, *to wit*, then the men wondring were, thus quothing; whom like, *what*, is this, for that the winds and seas hear (easily mind, hearkeneth to) him.

28. And with that, *he*, came over the lake, *sea*, *mouth*, into the land of that nation the Gergasenes, runnen against him two haying devils, *devil-sick*, *sick-*

MS. Note in Durham Book.

Thæm the tuus (literally *twice*, goes *two ways*) ymb godes mæht him f^rstondes mæht & geleafa, fore is ungelefnise.

Literal Rendering.

To them that doubt about God's might, from them with-stands (withdraws) he his might and belief, for their unbelievingness.

^s Though the Gothic *mod* is only found in the sense of *ira*, the Saxon *mod* like the Greek *Θυμός* admits *mind*.

deoful seoha, (seocnesse, F.) of byrgennum¹ ut (of) geeadon, hroetho (rethe, F.) grimme, suite, suæ, & thus, ne ænig monn mæhte ofer fara, & gae, & geonge therh woeg tha ilcō.

29. & heonu geceigdon², *cegende*, *hrymdon*, thus cuethende, huætd bituih hus & the, (*hwæt* is the & us gemæne, F.) sunu Godes? thu cuome hider ær tid to pinenne, *tinterga*, (threagennē, F.) usih³?

30. Wæs uutedlice, *unfeor*, nehuur, ne long fro⁴, him & thæm, suner berga monigra, *suner swina*, geæfoeded (etende).

31. Diowles uutedlice gebædon (bædon, F.) hine cuethende, gif thu worpes, *uta wearpa*, usig, *usie*, send usig in suner¹ berga, *thæs sunræ swin*, (swina heorde).

32. & cueth to him, gaeth, & faereth; soth tha, & hia, eadon, & gefoerdon, & geeadon in bergum, *in swinum*; & heonu mith hries geeade all suner, & etho, therh hriedlice, & oefestlice, *on ræse niwel⁵*, (on, F.) in sæ, & deade weron, & deadedon, in wætrum (on wætre, F.).

23. Tha hiorda, *hiordes⁶*, uutedlice geflugun, and cuomon in byrig, *cæstre*, gesaehgdon, *sægdon*, (cu-

¹ The antient *barrows* of the Britons.

² *Call* is pronounced as *cawed* in Lancashire.

³ MS. Note.

Tha hine gesegon.—They him sayen.

⁴ Lye translates these words by *grex*, but as they are not found in any other MSS. I prefer connecting them with *swin*, and ær, er, heord, abbreviated *herd of swine*.

ness, out and off-hied, of the barrows, wrath and *grim* sooth, so, and thus, not any man might over fare, and go, and gang, thorough way the ilka.

29. And ho now! they called (screamed) thus quothing, what is between us and thee, *what is thee and us common*, son of God? art thou come hither ere *the* tide to painen, *torture*, (throen) us?

30. Was soothly, *unfar*, near, not long from, them sundry boars, many, *sundry swine*, fed (eating).

31. The devils soothly begged him quothing, if thou warps, *out-warps*, us, send us in swine, boars, (herd of swine).

32. And he quoth to them, go, and fare; soothly they hied, and fared, in the boars, *swine*; and ho now! all the swine (herd) wrathly, and fast, with rush, *headlong*, hied in the sea, and dead-were-done in the waters.

33. The herdsmen soothly flewen, and come into the borough, *cester*, and saiden (quothen) all, and

⁵ I render this *headlong*, i. e. *on noll*, because Gen. xxxiii. 3, *fell his noll*, i. e. *bowed his head*, which in other places is written *hnol*. Sax.

An ass's *noll* I fixed on his head.

Shakspeare.

⁶ We here recognize the זרס.

thon, F.) alle, & of thæm thathe diobles hæfdon, *deoful seoke werun*, & æfdon, (deofulseocnyssa, F.).

34. & heonu all ceastra geeade togægnas Hælende & gesene hine, & tha hine gesegon, gebedon, *bedun*, tha of~eade, & of~ gefoerde, *ferde*, fro~ gemærum¹ hiora.

CHAPTER IX.

1. & (tha, F.) gestag in scipp, ofer foerde, *thone sæ*, (ofer seglode, F.) & cuom in burig, *ceastre*, his.

2. & heonu gebrohtun him eorth² crypel, *loma*, (laman, F.) liccende in bere, *bedde*; & gesaeh the Hælend geleafa hiora, & thara, cueth thæm eorth crypple, *loma*, getriowue, & gelef, *getreowe*, (gelyfe, F.) la sunu (bearn, F.) f~gefen bithon, & sie f~gefen, *forletne*, the synno thina.

3. & heonu sum other fro~ uthuutum, *bocera*, cuedon bituih him, *ininnan heom*, (betwinan, F.) thes ebal sas, *falsath*.

4. & mith thy gesaeh the Hælend smeawunga³, *thoh-tas* (gethanc, F.) heora, cueth to *heom*, huon, *forhwon* (to hwi, F.) thencgas ge yfleo, *yfel*, in heortu~ iurum.

5. Huæt, *hwether*, is eathur, *ethre*, (eathelicre, F.)

¹ This word is retained in land-marks, boundary-marks; the Gothic MARKOS, MARKON; marz, Pers.; marc, Cam.; mearc, Sax.; &c. see Wachter.

of them that devils hadden, *devil sick were*, (had devil-sickness.)

34. And ho now! all *the* cester hied against the healing-one, and seeing him, they begged *him*, that he over-hie, and over-fare, from marks theirs.

CHAPTER IX.

1. **T**HEN hasted he in ship, and over-fared *that sea*, (over sailed), and came into *the* borough, *cester*, his.

2. And ho now! they brought *to* him one crippled in limbs, *lame*, lying on a bier, *bed*; then the Healing-one saw their belief, he quoth to him crippled of limbs, *lame*, lo! son, *barn*, trust, & believe, forgiven been, and for-letten, thee sins thine.

3. And ho now! some other from the witens, *bookers*, quothen betwixt themselves, *within them*, between, this evil sayeth, *falseth*.

4. With that the Healing-one saw their musings, *thoughts*, (thinkings) he quoth to them, for why (to why) think ye evil in your hearts?

5. What, *whether*, is easier, *easy liker*, to quoth,

* Artus, Latin.

* MITONINS, per στ, *mootings*, imaginationes, Lat.; μυη, ἰδω.

cuoetha, f̃gefen, *forletne*, bithon the synna (thine, F.) & cuetha, *gewethanne*, aris & geong, & gaa?

6. Tha gie gewitte, *wite*, (witon, F.) sothlice f̃thon sunu monnes hæfes, *hæfeth*, mæht on eortho f̃gefnisse, & to f̃gefanne, synna; tha cueth thaem eorth crypple, *loman*, aris, genim (nym, F.) bereo thinne, *bedd*, & geong in hus thin.

7. & aras & eade (ferde, F.) in hus his.

8. Gesegon uutedlice tha menigo ondreardon, *anddreordun*, (ondredon, F.) & geuuldradon, *wuldradun*, (wuldrodun, F.) God, se the gesalde mæht suelc monnum.

9. & mith thy of eade, & gefoerde, *foerde*, thona the Hælend, gesæh monno sittende in teloneo, *geflæs*¹ (toll-sceamule, F.) Mattheum mith noma, & wæs genemmed, & benemned, *haten*, (thæs nama wæs Matheus, F.); & cueth to him, soec mec, & fylg, *foylgæ*, (flig, F.); & aras fylgende wæs hine, & him.

10. & geworden wæs, riestende, hine, *hlionede*, (sæt, F.) in hus, heonu monigo bier suinniho & synfullo, *gæfel hroefse*, cuomon & geræstun, *hlionadun*, (sæton, F.) mith thone Hælend & thegnum, *leorneras*, (leorning cnyhtum, F.) his.

11. & gesegon Pharisæi cuethon to theignum, *leor-*

¹ To justify my rendering it will be necessary to enlarge my general observations. That *geflæs* is connected with *gafol* will readily be admitted; and few will hesitate that the Latin *gablum*, *gavel*-kind tenure is of the same family, *yielding*, or paying rent:—What is *yield*, but the Saxon *geld*, *agylt*; *USGILDA*, *FRAGILDA*, Goth.; *gelten*, Germ.; *giald*, Island.; *giald dag*, Verelius? If any

forgiven, *for-letten*, been sins thine, or quoth, arise and gang, and go?

6. That ye soothly wot, *wisen*, for that the son of man has, *haveth*, might on earth *to* forgiveness *of*, and to forgive, sins; then quoth *he* the crippled of limbs, *lame-one*, arise, nim bier, *bed*, thine, and gang in thine house.

7. And *he* arose and hied, *fared*, in house his.

8. The many soothly seeing it, dreaded, and wondered, God; he that sealed such might to men.

9. And with that the healing-one over-hied, *fared*, thence, he saw a man sitting at the guild (toll-shambles), Matthew by name, was named, benamed, *hight-ed*, (his name was Matthew), and *he* quoth to him, seek me, and follow me; and *he* arose following was him.

10. And it wroughten was, that while *he* rested, *leaned*, (sat) in house, ho now! many bare sinners, and sinful, *gavel-reeves*, came and rested, *leaned*, (sat) with the Healing-one, and his thanes, *learners*, (learning knights).

11. And the Pharisees seeing quothen to his thanes,

person will consult Madox's History of the Exchequer, a book of the very highest authority, he will instantly see that every city and borough were assessed at different sums, which the alderman and *livery-men* of the different *guilds* were to collect in their *guild-hall*, and *yield* to the king for their privileges and immunities.

nerum, his, f̃huon mith yfel wyrkendum & synnful-lũ, gæfel gehrefum, ettes, *eteth*, laruu¹ iur.

12. Soth Hælend tha geherde (thiss geherende, F.) cueth, ne is tharf thæm halum & gemnise to lece, & from, ah thæm yfle hæbbendum, *untrymum*, (ac seorum, F.).

13. Geongas, gæth, uutedlice leornas, *geleornigath*, huæt is, *tha sie*, mildheortnisse ic willo, & nis geafo, *asægdnisse*, ne f̃thon cuom ic geceyge, *ceganne*, (ge-cigeanne, F.) sothlifeaste ah synfullo.

14. Tha geneolecdon, & cuomon, to him thegnas Johannes, cuethendo, & hia cuedon, f̃huon woe, & usih, *we*, & Pharisaei, we fiestas, *fæstath*, oft, & symle, *gelome*², (gelomlice, F.); thignas, *leorneras*, uutedlice thine ne fæstas, *fæstath*.

15. & cueth to him the Hælend, huether, *ne*, magon (sceolun, F.) sunu, *bearn*, brydgumes mænæ, *wepan*, tha huile mith him is, & bith, brydguma; cymes, *cumath*, uutedli, *thonne*, dagas mith thy genum̃en, *afirred*, bith fr̃ him brydguma, & tha, & thon, *thoanne*, fæstas, *fæsten*, (fæstath) & gefæsdon.

16. Ne ænig monn sothlice insendes, *setteth*, (deth, F.) clath fihles' neades⁴, *flyhti neowne* (niwes, F.) & fot-clath, in wede, *hrægl* (reaf⁵, F.) ald, & f̃uered; ge-

¹ Dr. Johnson observes that in most of the European languages the same word signifies to *learn*, and to *teach*: but may not this be the true etymology of *Lord*, the *teacher*, the *director*, whose doctrines and commands are to be obeyed, rather than *hlaford*?

² The Saxon *hwilum*, *whilon*, at *whiles*, *from time to time*; *hwilum an*, *hwilum twa*, *whilom one*, *whilom two*.

learners, for why with evil-working, and sinful, *men*, *gavel-reeves*, *eats*, *eateth*, your learer?

12. Sooth the Healing-one that heard (this hearing) quoth, not is thrift (*need*) of a leech to the whole, and gamesome, but to them evil-having, *untrimm*, (*sick*).

13. Gang, *go*, soothly learn what is, *that be*, I will mild-heartness, and not *a* gift (*sacrifice*) for that not come I to call sooth-fast, ah sinful.

14. Then the thanes of John nigh-came to him, quothing, and they quothed, for why we, and us, and Pharisees fast oft, (*semper*, Lat.) *whilom* (*whilom-like*); thanes, *learners*, thine soothly not fast?

15. The Healing-one quoth to them, whether, *not*, may, *shall*, the sons, *barns*, of the bridegroom moan, *weep*, the while the bridegroom is, *beeth*, with them; soothly, *then*, the days come when that the bridegroom nimmied, *farred*, beeth from them, and then they fast-doen.

16. Not any man soothly insends, *setteth*, (*doeth*) cloth of neat's felt, *new fleece*, and foot cloth, in weed, *raiment*, robe, old, and for-wearied; for then its fulness

³ John the baptist in the Gothic, Mark i. 6 had JAH GAIRDA FIL-LEINA BI HUP SEINANA, *yea girth fellen about hips his*; *fellen*, Sax.

⁴ Neat, nyten, Sax. *cattle*, retained in *neats'*-tongue.

⁵ Reaf primarily signifies what is folded round. *Sheriff*, the keeper of the *roll* of the shire: *reeve* the sails, &c.

nimes, *heahfeth*, f̃thon fylnisse his frō wede, *hrægle* (reafe, F.) & wyrse toslitten, *slihte werthed* (and se slitte bið the wyrsa, F.)

17. Ne sendas, *geotath*, win niwe in byttum aldum, *winbeligas*, *alde* (bytta, F.); atha, other, *elcer*, *elles*, toslitten, *to bersteth* (brocene, F) biðthon, *bel-gas* (bytta, F.); & tha win agotten, *agoten*, bið, & tha bytto losas, *to lose weorthath*; ah tha win niue in byttum niue sendeth, *geotath*, *geodath*, (doth, F.) & ædgæd ne biðthon, behalden, *bu beoth* (æghther bið gehealden, F.)

18. Thas hine sprecende, *tha he thæs spreac to heom*, to him, & thæm; heo (he) nu aldormonn an geneolecde (genealæhte, F.) *cwom*, & gewordade hine, *cueþhende*, Drihten, dohter min nu (& otherhuile) gedead is (is dead, F.) *aswolden*, & geliored¹ is, ah cymon sett hond, *thin*, of hia & heo lifeth, & tha hia lifige.

19. & aras the Hælend gefylgde (folgade) hine & thegnas his, *leorneras*.

20. & heo nu wif thyia blodes flouing, *blodryne*, & losning, getholade, *throwade*, & gedrog tuelf uinter, & tuelf ger^o, geneolecde beiendu, *behyndan*, (æftar, F.) & gehran, *æthran*, fas, & wloh, *fæss*, wedes, *hrægl* (reafes, F.) his.

21. Hio cuæth f̃thon bituih, *ininman*, hir deiglice (on hyr mode, F.) gif ic hrino sua, *efne*, huon wede, *hrægl*, his, ic hal beom, *cam*.

¹ I can find no cognate word, if the Saxon *ri* should not be the *r*, a very similar character often confounded by editors: *geliosed*, *lost*.

nimmeth, haveth, from the weed, *raiment*, robe, and, *it is* worse slitten, *worse wrought*, and the slit beeth the worse.

17. No one sends, *getteth*, new wine in butts (wine-bellies) old; either, (otherwise) *else*, the butts, *bottles*, be slitten, and the wine out-gone beeth, and the butts lost, *to loss wrought*; but he sendeth, *getteth*, *doeth*, new wine in new butts, and out-goed it not beeth, *but both*, either beeth holden.

18. Thus him speaking, *then he thus spake*, to them; ho now! an alderman nigh-came and worthied (*worshiped*) him, quothing, Do-right-one, my daughter now, (& other-while) dead is, *dissolved*, ah! come set thine hand on her (over her), and she liveth (and then she lives).

19. And the Healing one and his thanes, *learners*, arose and followed him.

20. And ho now! a wife that blood-flowing (lessening) *blood-running*, had throe-ed (*dolet*, Lat.) grieved twelve winter (and twelve years), nighed beyond, *behind*, after, and touched the base of his weed (*raiment robe*.)

21. For that she quoth between, *within*, herself, dearly, (*in her mind*) if I touch only (even the rim of weed (*raiment*) his, I whole be, *am*.

^a The GR, CR, the *circle*.

22. Soth the Hælend gecerde (bewende, F.), & ge-seah tha, & hia, cueth getriu, *getreuwe*, & gelef, dohter; gleafo, *geleafa*, thin thec hal dyde, (gehælde, F.) & hal geworden wæs wif of thæm, & thær tith, *hwile* (tide, F.).

23. & mith thy gecuom, *cwom* (com, F.) the Hæl-en in hus aldormennes (thæs ealdres healle, F.) & gesæh, *piperas* (hwistleras, F.) *menigu* (hlydende menigeo, F.).

24. He gecueþ, cerras, *gewitath*, & eft gewoendas (gath heonum, F.) ne is f̃thon dead thy maiden, *mæ-gden*, & tha maid, ah slepes, *hio slepeth* (slæpþ, F.): & gehlogun¹ (tældun, F.) & smærdon hine.

25. & mith thy f̃drifen, *utaworpen* (ut adrof, F.) wæs thrythreat, & thy mænigo, in eade, & geheald, & genom, hond hire, & arras tha maiden, *mægne*.

26. Geeade, & spranc², mersung³, *hlisa*⁴, thas, & thysiu in allē eortho tha ilco (that land, F.).

27. & geongende, & tha geeode thona, *forth-foerede*, the Hæl̃, gefylgdon, *fylgdun*, hine, & hi, tuoege bi-sene, & blinde clioppende & cuethende (cegende, hry-mynde. F.) milsa, *miltsa*, us, & usig, sunu Davides.

28. Mith thy uutedlice gecuome to hus (ham, F.) geneolecdon, *eodun* (genealæhtun, F.) to him, *twa, tu*, bisenu & blinde: & cueth to him se Hælend, ge-lefes ge, *gelefath* (gelyfe gyt, F.) f̃thon ic mæg this,

¹ Κατεγελων.

² See Whiter's elements SPR, p. 37, 237.

³ See verse 31.

22. Sooth the Healing-one reverted, *wended about*, and saw her, *he* quoth, trust thou and believe daughter; thy belief thee whole did, *healed*, and the wife was wroughten whole of that tide, while.

23. And with that the Healing-one came in *the* alderman's house, *this elder's hall*, and saw *pipers, whistlers*, and many luting, *fluting*.

24. He quoth, recur, *quit*, after-wend, (go hence), for that the maiden, maid, is not dead but sleepeth: they laugh, *sneer-did*, *at*, him.

25. When that the rout, and the many, was fore-driven, *out-warpen*, out-drove, he in-hied, and held, and nimmed, her hand, and the maiden arose.

26. This more-saying, listening, hied, spread in all that ilka earth, that land.

27. The Healing-one ganged, hied, *forth-fared*, thence, and two without-seeing, blind, followed him, ycleping, and quothing, *calling*, screaming, son of David mild be, *to*, (mercy) us.

28. With that soothly he came to house, home, the *twa, two*, without sight, blind, nighed, hied to him; and the Healing-one quothed to them, believe ye that I may this, that, do, work you, that I you may heal,

* There can be no listening without a sound being at least expected.

thæt gedoa, & gewyrca iuh, iue, (thæt ic inc¹ mæg gehælan, F.) cuedon *to hī, buta tuu, ia, Driht.*

29. *'Tha gehrun, æthran, ego (eagena, F.) hiora, cueth, & cuethende, æfter geleafa iurre, geleafan iu-
erum, geweorth iue, sie iuh.*

30. And untynde, *ontyned, weron ego, egan, hiora & thara; & bebead, & beboden wæs him, forbeade heom, & thæm, the Hælend cueth, geseath thate nan nyte, tha thæs nænig mon wite.*

21. *Tha ilco, hia, uutedl̃ geeadon, utgangende, gemersadon, gemerdon, geond (gewidmærsudun, F.)* hine in alle eortho (land, F.) thy, & thia.

32. *Tha hia weron færend, utgangende, uuf̃ tha ilco, heonu, he nu, gebrohtun him monno dumbne, monu dumb, & deaf, diwlas hæbbende, deoful seoken.*

33. & mith thy f̃ draf, *utwearp (ut adryfenum, F.)* thiul, & thone diwl, *deoful, spræcend wæs the dumba, & gewundrad, wundredun, weron tha menigo, cuethende næfre ædeawde thuslic, swa, in Isrl.*

34. *Pharisæi uut, thonne, hia cuedon, in aldormenn, aldre, diowbla, he, f̃ drifes, utweorpeth, diowlas, deoful.*

35. & ymb, *geond, eade the Hæl̃ ceastræ, & burga salle & werc² & cest̃, gelærde & lærende in somnungum hiora, & bodade godspell rices, & gemde all unhælo, & untrỹ, & all untrỹmig & un hælo.*

¹ This is one of Lye's authorities for inc, *you*, when a tyro might have discovered that *n* was an error for *u*, which is proved by the Durham and Rushworth readings.

they quoth to him be-out (without) doubt, *yea*, Do-right.

29. Then he touched their eyes, quothing, be you, *wrought you*, after your belief.

30. And their eyes were untined; and the Healing-one, bad, *forbad*, them, quothing see that man not wot, *that this not any man wit*.

31. The ilka, *they*, soothly hied, more-said him in all, *beyond*, that earth (land).

32. Then they, the ilka, soothly were fared, *out-ganged*, ho now! they brougthen him man dumb, and deaf, devil having, devil-sick.

33. When that fore-drove, *out-warpen*, out-driven, the devil, the dumb speaking was, and the many wondered, quothing, never at eye *presented was*, thus-like, *so*, in Israel.

34. Then the Pharisees soothly quothen, he fore-drives, out-warpeth devils in (through) alderman, *elder*, of devils.

35. And the Healing-one hied about, beyond, the cesters, warks and boroughs, learing in their assemblies, and preached the gospel of richness, and remade all unholy and untrim.

* Where fortified *works* were thrown up. *Warksworth* castle, *works-wrought*.

36. Gesaeh sothlice tha menigo, gemilsade him, & thæm & nilsande wæs, f̃thon weron geberede¹, & le-
gon suæ scip næfdon hierde.

37. Tha cueth thegnum his hripes sothlice monigo,
wercmenn, & wyrcente menn, uut̃ huon.

38. Biddas f̃thon hlaferd hrippes, tha he, f̃uorpa,
f̃drife tha wercmenn, & tha wyrcente, in ohtripp his.

CHAPTER X.*

1. & WERON geceigd tuelfe thegnas his * * * *

23. * * * * in thissen ceeastra fleas ge in other,
sothlice forthon ic cuetho iuh ne cerras ge burgus Isrl
with he cyme sunu monnes.

24. Ne is thegn of̃ thone laruu, ne esne^a of̃ hlaferde.

25. Genoh^b, thæm thægne thate he sie suæ laruu
his, & thea^a suæ hlaferd his; gif thone fæder hiorades
this diowla f̃uost geceigdon, maru woen is gehuse
his.

26. Ne f̃thon ondredes ge hia^c, nowiht^d f̃thon

* At the advice of an intelligent friend, I shall at present only give the literal rendering of *one* reading of the Durham Book, and mark the various readings beneath; for he justly observes,—first establish your *principle*, when it is admitted, edit your collations for the learned.

✚ Various Interpretations and Readings in the Durham Book.

^a & thea ^b & wel mæg ^c & tha ^d & nænig

36. Soothly then he saw the many he merced them, for that they were deprived, and lay as sheep not having a herdsman.

37. Then quoth he his thanes, the reap soothly is many, but the workmen are few.

38. Bid ye for that the lord of the reap that he drive the workmen in oat-reap his.

CHAPTER X.

1. **AND** his twelve thanes were called * * * * *

23. * * * * in this cester, flee ye in other, for that soothly I quoth you, not course ye the boroughs of Israel with that the son of man comes.

24. A thane is not over learer, nor a swain over his lord.

25. Enough *is* it the thane, that he be as his learer, and the thrall as his lord; if then they have called the father of the herd the worst devil, more I ween his house-*hold*.

26. Therefore not dread ye them, for that nought

¹ Gebered, *ber* is the *vires*, deprived of *vigor*.

² Δουλος, διδου, δου, Greek; do, Lat.; one, in the language of domesday, whom the lord *possit dare et vendere*.

gedegled tha nese eft unwrigen^a, & gehyded tha nese gewitten^b.

27. Tha ic cuetho iuh in thiostrum, cuethas ge in leht, & tha in eare geherdon, bodages of^c hrofa & husa.

28. And nallath ge ondrede tha thathe ofslaes lichoma, tha sauel uutⁱ ne magon hie of^alae: ah is rehtræ thone ondredes, se the mæge & tho suel & lichoma fⁱdoac in cursung^d.

29. Ah ne tuoege staras^e ofanu^c cymas, & enne^f, of thæm ne fallæth of^c eortho butu Fader iurre.

30. Iweres sothlice & heras heafdes alle getalad aron^g.

31. Nellath ge forthon ondrede, of^c monigum throwungum^h thy betro^h gebithon iuh.

32. Eghuelc fⁱthon se the geondetas^a meh bef^e monnuⁱ, ic ondeto hineⁱ bef^c Feder minu^c se the is in heofnas.

33. Se the uuted^c onsæccas meh bef^e monnum, ic onsæcco^k hrⁱ bef^c Fieder minum se the is in heofnas^m.

34. Nelleth ge gedoemaⁿ fⁱthon ic cuom to sen-

^a & gedegled ^b & geascad ^c & losige ^d & tintergo ^e & hrond sparuas
^f & un ^g & sint ^h & thy selbra ⁱ & thone
^k & ic willo onsacca ^l & thene & hine ^m & in heofnuⁱ
ⁿ & tha ge se domad

¹ I believe that I here give the true rendering of uutⁱ, the Goth-

is dilled that not is after unarrayen, and hid that not is wotten.

27. That I quoth you in duskiness, quoth ye in light; and that ye heard in the ear, bid ye on the roofs of houses.

28. Not shall ye dread them that slay man's-likeness, but may not slay the soul: ah it is righter him to dread, he that may soul and man's-likness undo in cursing.

29. Ah! not two stares come for a half-penny, and one of them not falleth over the earth without your Father.

30. And soothly the hairs of your head are all told.

31. Not shall ye therefore dread, ye are better than many stares.

32. Each ilka he that unto-hights me before men, I unto-hight him before Father mine, he that is in heaven.

33. But he that unsakes (*forsakes*) me before men, I unsake him before Father mine he that is in heaven.

34. Not shall ye doom that I come to send peace

ic *UTA*, *out*; and Mr. Tooke has learnt from other etymologists that *but* is *be-out* in one sense.

* s omitted.

* *Stares* in Cheshire are *starlings*: throwungum, per *στ*.

* The Gothic is *ANDHAITITH*, *unto-highteth*.

denne sibbe¹ on eortho; ne cuom ic frith^a sende, ah suord¹.

35. Ic cuom f̃thon to dælanne^a monno from^b feder his, & dohter frō^c moder hire, & mag with^c swer^a hire.

36. & fiondes menn husa his.

37. Se the lufas fader & moder forthor thon mec, ne is meh wyrthe; & se the lufas sunu & dohter of[~] meh, ne is meh wyrthe.

38. & se the ne nimeth^d throuung his & fylges^c meh, ne is meh wyrthe.

39. Se the begettes^f sauel his, loseth^g hia^h; & se the welle losigeⁱ sauel his f̃e meh infyndes tha ilco.

40. Se the onfoes^j iuh, meh onfoes; & se the meh onfoes, onfoes thene se the meh sende.

41. Se the onfoes thone witge in noma witges, meard witges the onfoes^k, & se the onfoes thone sothfæst in noma sothfæstes, meard sothfæstes onfoes.

42. & sua hua dringe selles^l well anu[~] of lytlum thassu[~] cælc^m wætres caldes, suæ michil, in noma thegnes, soth ic cuetho iuh, ne loseth mearda his.

^a & to sceadanne ^b & with ^c & frō ^d & onfoeth ^e & soecas
^f & the infyndes ^g & f̃doeth ^h & tha ⁱ & loses & f̃does
 & f̃foeras ^k & he onfoeth ^l & sealla ^m & scenc

¹ Per metathesis, and the cognate P for B, C or X for S, pax; peace.

* FRIODEDEITH, Goth. John viii. 42: FRIJOS SIUKS IST, xi. 3 favor, favorite is sick. Mr. H. Tooke says "a friend, i.e. f̃riand, f̃neond, the present participle of f̃rian, f̃neon, to love, means

on earth; not come I to send friendship, but a sword.

35. For that I come to deal man from his father, and daughter from her mother, and mate from her shrew.

36. And the fiends of a man are his house folk.

37. He that loves father and mother further than me, is not worthy of me; and he that loves son and daughter over me, is not worthy of me.

38. He that nimmeth not his throeing and follows me, is not worthy of me.

39. He that begets his soul, loseth it; and he that will lose his soul for me, finds the ilka.

40. He that haves you, haves me; and he that haves me, haves him that sent me.

41. He that haves a wizzard in the name of a wizzard, has the meed of a wizzard; and he that has a soothfast in the name of a soothfast, has a soothfast's meed.

42. Whoso will give to drink to one of these little ones a chalice of cold water, however much, in the name of a thane, sooth I quoth you, he loseth not his meed.

(subaud. any one, some one) *loving*: vol. ii. p. 50. This impudent, self-assuming plagiarist, who has borrowed four fifths of his second volume, where any etymological judgment is manifested, from Mr. Whiter and myself, never acknowledges it. The NG, the NT of Mr. Whiter, my *thing, doing*, (in "The Saxon and English Languages reciprocally illustrative of each other"), a school-boy could have discerned was the termination for which we now use *ing*. *ibid*.

³ שרש, to *cut*.

⁴ The Latin *socer*, *socrus*, are of the same family.

⁵ I am not satisfied with my rendering, but I know no better.

CHAPTER XI.

1. & GEWORDEN wæs^a, mith thy geendade^b the Hælend bebedende^c twoelfe thegnum his, gefoerde thona thate he lærde & bodade in byrgum^d hiora.

2. Johannes uuted[~] mith thy geherde in bendum werca Cristes, gesende tuoëge of thegnum his,

3. Cueth to him, thu arth^e se the to cymende wæs^f, oththæ other we bidas.

4. & geonduarde the Hælend cuoeth to thæm, færas^g, eft sæcgas ge Johanni tha worda geherdon & gesegon.

5. Bisenō geseath, halto geonges, lic¹ throuras ge-clænsad aron^h, deafo geheras, deado arisasⁱ, thorfende² godspell boddages.

6. & eadig³ is se the ne bith ondsprynende^{k4} in mec.

7. Thæm uuted[~] frō geongendum, ongann the Hæl[~] gecuoetha to thæm menigō frō⁵ Joh[~]æ, huæt¹ eada ge in uostr[~] gesea? gerd^m frō uinde styrendeⁿ?

8. Ah huæt eada ge in uostr[~] gesea? thone monno

^a & is ^b & gefylde ^c & bebede ^d & in ceastru[~] ^e & arth thu ^f & is ^g & geonges ^h & bithon ⁱ & awæcas
^k & ondsprynisse ^l & f[~]huon ^m & pulspes ⁿ & sceæcende

¹ This word I have already observed is *like*, the *likeness* of a man, the *body* without the *soul*, the *form* without the *spirit*; *Lichfield*,

CHAPTER XI.

1. **AND** it wroughten was, after the Healing-one had ended his biddings *to* his twelve thanes, he fared thence that he might lear and bead in their boroughs.

2. John, soothly, with that he heard in bonds the works of Christ, sent two of his thanes;

3. And quoth to him, thou art he that to come was, either other we bide?

4. And the Healing-one answering quoth to them, fare, after say ye to John the words ye heard and saw.

5. The unseeing see, the halt gang, the rough in body are cleansed, the deaf hear, the dead arise, to the orphans the gospel is beaded;

6. And easy is he that beeth not spurning against me.

7. They, to wit, fore-gone, the Healing-one began to quoth to the many about John, what hied ye in the waste to see? a reed stirring from the wind?

8. Ah! what hied ye in *the* waste to see? the man with

the field of carcasses; *Lichwake*, the watching of the dead; *lich-gate*, *lich-owl*; *LEIKA*, Goth. *flesh*.

² The organic PR when P is softly uttered, pervades a very extensive range of words; *privo*, *pauper*, Lat.; *deprive*, *poor*; *ορφος*, *orbus*, *orphan*, *bereave*, &c. the פֶּר.

³ Per στ.

⁴ *Aspernor*, Lat.

⁵ *Περι*.

mith hnescnisu¹ gegearuad²?—heono tha the mith hnescu gerelum gescirped² bithon in husum cyninga biothon.

9. Ah huæt eado ge gesea? thone witgo? ge^b cuetho ih & f[~]thor thon witgo.

10. Thes f[~]thon is of thon aurrten wæs, heono ic sendo engel min f[~]e onsione thin, se the f[~]e gearuuade weg thin bef[~]e thec.

11. Soth ic cuetho iuh, ne arras betuih sunum wifa hera^c frō Joh[~] fulliuhtere, se the uuted[~] lesra is in ric³ heofna, mara is of thæm^d.

12. From dagum uuted[~] Johannis Baptistæ with nu, ric heofna mægen & uneathe getholas; and thæm threatende^c hia, geniomes tha.

13. Alle f[~]thon witgo & æ with to Joh[~] gewitgedon.

14. Gif gie welle onfoe⁴, the is Helias se the to-ueard wæs.

15. Se the hæfes earo hernisses, geheras.

16. To huæm uut[~] gelic ic woeno cynn this? gelic

^a & geweded

^b & sothlice

^c & mara

^d & frō thæm

^e & nedunga

¹ See the Gothic. *Nesh* in Cheshire is *nice, delicate, tender*; the *nis*; as I have observed before, I consider as *in-is*, *in-esse*, Lat. the quality, in modern language, with *nicety* arrayed.

² Our *shrived* is the exact word, used for penance, when *shroud-*

neshness (*niceness*) arrayed?—ho now! they that are shrouded with nice raiments be in king's houses :

9. Ah what hied ye to see? the wizard? yea I quoth you further than a wizard.

10. For that this is he of whom written it was, ho now! I send annunciator mine fore thy sight, he that fore-yareth thy way before thee.

11. Sooth I quoth you, a higher has not arisen betwixt (*amongst*) the sons of wives than John the fuller, but he soothly that lesser is in the rick of heaven is more than him.

12. Soothly from the days of John the Baptist with (*until*) now, the rick of heaven toils *with* moan and uneasiness; and they threatening it nim that.

13. For that all the wizards and the aye witnessed until John.

14. If ye will nab it, this is Elias he that toward was.

15. He that has ears to hearen, hear he.

16. But to whom I ween is this generation like? it

ed in a white *sheet*: our *shirt*, *skirt*, and perhaps *girth* are of the same source.

³ *Reach* conveys the proper idea, *extent*.

⁴ *Nab* I admit is a thorough vulgarism, but it comes nearer to the original than *have*, though both have the same origin; see Whiter, p. 120. Have, habe, and nabe, Germ. is the *nave* of a wheel, that which *has* or receives the axle: נֶכֶב, Heb. *hollow*: hnaef, Sax. is a *cup*.

is cnæhtum¹ sittendum in sprec², thathe^a geccliopadon^b efnū^c alдум^c,

17. Cuoethath, we sungun iuh, & ne plægdege; we mith hondum beafton, & ne gemændon^d ge.

18. Cuom f̃thon Joh̃ ne etendende^e ne drincende^f, cuoethas diowl hæfis:

19. Cuom Sunu monnes ettende & dringende, & coethas, heonu monn fric^g & drincere wines, bær suin-nigra & synfullra freond^h. & gesothfæstad isⁱ mith wis-do^k fr̃ sunū his.

20. Tha ongunn of sceomage^l thæm burgum in thæm geworden weron swithe monige mæhto his, f̃thon ne dydon^m hreonisse.

21. Wæ the Chorazaim! wæ the Bethsaida! f̃thon gif in Tiro & Sidone gewoerden woeron mæhte, tha geworden aron in iuh, f̃long in asca & in cilic³ hreow-nisse dydonⁿ.

22. Soth huethre, ic cuoetho iuh, Tyro & Sidoni f̃gefenno bith in dæge domes thon iuh.

23. & thu Capharnaum, hia with in heofonu^u thu

^a & se the ^b & cliopende ^c & heofodlinges ^d & ne hea-
fegde ge ^e & ne ett ^f & ne dranc ^g & etere ^h & meg

ⁱ & wæs ^k & snytro ^l & f̃cuoetha ^m & ne worhton

ⁿ & worhton

¹ L and N are continually changed, as πνευμων, πλεμμων; φιλ-
τις, φιντις; inlecebræ, illecebræ; himmel, himin; cild, kind, &c.
Vide Wachter. Proleg.

^a The only information I obtained relative to this word was from

is like children sitting in the boroughs, they that yelep their even old,

17. And quoth, we sung to you, and not played ye; we with hands beaten, and not moaned ye.

18. For that John came not eating, not drinking, and ye quoth he has a devil :

19. The Son of man came eating and drinking, and ye quoth, ho now, a man voracious and wine-drinker, a friend of bar-sinners and sinfull. And wisdom is sooth-fasted from her sons.

20. Then began he to shame the boroughs in which so many nights of his were wrought, for that they did not rueness.

21. Wo to thee Chorazim ! wo to thee Bethsaida ! for that if the nights were wrought in Tyre and Sidon, that wroughten are in you, forelong they had done rueness in ashes and cinders.

22. Sooth I quoth you, Tyre and Sidon easier forgiven beeth in *the* day of doom than you.

23. And thou Capernaum, thou that heaves thee high

Hickes, who says Spræce is forum. It gave me mitch trouble, I admit, before I saw Mr. Whiter on the subject, and the result of our investigations is nearly the same : Π, B, Φ, or P, B, F, I consider with him as cognate and changeable letters. The BR, FR, PR, and *per lumaph* MR, are much connected with " terms relating to the affairs of comierce" as *borough, borg, burgum, barrier, barter, bargain, bourse, forum, fair, fare, frequent, παρτω, πρᾶσσω, πριω, pretium, price, at par, mart, market, merx, mercor, &c.* vid. Etymol. Mag. p. 88 ; but the Rushworth Gloss peculiarly corroborates our etymology, " sittende on prothore" *sitting on price-lar*.

^s L for N κυνις, cinis.

thec ahefes, with helle of dune gestigdes thu; f̃thon in Sodomis gewordne woere mæht, tha geworden aron in theh, ea-thu mæhte^a weren wungiende^b with thonne ondueard dæg.

24. Soth huoethre ic cuetho iuh forthon thæm eortho Sodomorum forgefenne bith in dæg domes thon the.

25. In thær tid geonduearde Hæl~ * * * * *

* * * * *

CHAPTER XXVI.

70. * * * * * thu sæges.

71. Uteode tha he to duru^c gesæh hine thiū thiua¹, & cueth thæm thathe weron ther, & thes wæs mith thone Hæl~ Nazarenesco.

72. & eft sona onsoc mith aath, tha ic ne conn^a thone monno.

73. & æft^d lytle huile geneolecdon tha the stodon, & cuoedon to Petre, sothlice thu of thæm arth, f̃thon & reord³ thin cuth^{e2} thec doeth.

^a & eathæ mæge ^b & thætte lia gewunudon ^c & mith thy uuf
wæs he utgeongende to duru ^d & ymb ^e & cythic

¹ THIUJO, Goth. is the term corresponding to our *maid*, and as M and W are frequently changed, as MITH WITH, Goth. and Saxon, women, Sax.; *μενειν*; *maid* is easily changed into *wait*, or *περ μεταθesis* in thiua becomes wait. THT, and D are much connected with *attendance* and *doing*, *θαω*, *θεω*, *δουλος*, *ερδω*, &c. Gr.; THIWl, Goth.; theow, thane, doa, Sax.; &c.

^a This might with equal propriety be rendered *know*; KANN,

with heaven, adown styed *art* thou with hell; for that if wroughten were in Sodom the mights that wroughten are in thee, ah thou might have wonned with this onward day.

24. Sooth, I quoth you, for that easier forgiven yea beeth the earth of Sodom in the day of doom, than thee.

25. In that tide the Healing-one answered * * *

* * * * *

CHAPTER XXVI.

70. * * * * * thou says.

71. Then out hied he to the door, and the waiting maid saw him, and quoth them that were there, and this was with the Healing-one of Nazareth.

72. And soon after he unsaid with an oath, that I not con the man.

73. And after a little while they that stood nighed, and quothen to Peter, soothly thou art of them, for that read thine couth (*known*) thee doeth.

KANT, KUNTHI, Goth.; cenna, cnawa, Sax.; kann, kunne, Isl.; gwnn, Welsh; *κυνειν* Hesych. *γινωσκω*; nosco, &c. quære *ין*.

Cuth is the Gothic KUNTHI, N dropped, opposed to *uncouth*.

³ *Read* in old English signified speech or counsel, as

The man is blest that hath not lent

To wicked *read* his ear. Sternhold, orig.

I will analyse this word according to the system frequently adopted by me. Æ, the Latin aio, αἰών, Gr. is the *aye*, the *law*, the *truth*. R and D or TH are the two active elements, the *doers*, ἐρδω. To *read* was primarily used to recite the Æ, the law of Moses. It then came to signify what *was read*, *recited*, *ordered*, (i.e.

74. Tha ongann he adustriga & sweriga, thæte ne cuthe thone monno; & hroethe^a honu gesang^b.

75. & eft gemyndig^c wæs Petrus to word Hælendes, tha he cueth, ær thon the honu crewa thriga mec on-sæcest; & eode ut weop bitterlice.

CHAPTER XXVII.

1. **M**ORGEN tha hit gewærth, gethæhtunge in eodun alle aldor sacerdu & ældro thæs folces with thone Hælend, tha hine to deathe saldon².

2. & gebundene gelaædon^d hine Pontio Pilato thæm under cynige¹.

3. Tha gesaeh Judas, se the hine salde, f[~]thon the he genithrad² wæs to hreownise, gebrohte^f thrittih scillinga aldor sacerda & ældro.

4. Cuoeth, ic synngade^g sellende^h blod thone soth-fæst; soth hia cuoedon, huæt to us? thu gelocasⁱ.

^a & sonu ^b & gecrawie ^c & gemyste ^d & saldon ^e & ge-roefa ^f & gelædde ^g & ic firinade ^h & ic salde ⁱ & gsiist

the Hebraism *read-read*) ordo, Lat. *ordinance*, to mean what was aurat, Sax. *aread*, writ, the *written* law, that was *read*; when united with KANN, Goth., con, Sax., to *know* to *read*, to *know* the *law*, to *know* what was *written*, RATHJON, Goth. to *reckon*, to *reason*, RUN, Goth.; ratiocinatio, Lat. &c.: the *knowers* of the *law* then became the *judges* of the *law*, the *rædes-men*, *radchenistre*,

74. Then he began oath to utter and swear, that I not know the man; and readily the hen sang.

75. And Peter after reminded the word of the Healing-one that he quoth, ere then the hen crow *thou* thrice me unsayest; and he hied out *and* wept bitterly.

CHAPTER XXVII.

1. **T**HEN it morning was wrought, the elders of the priests and elders of the folk entered into thinking with (*against*) the Healing-one, that they might *put* him to death.

2. *They* led him bounden and gave him to Pontius Pilate the under-king.

3. Then Judas, he that him sold, saw *it*, for that he nethered was to rueness, he brought the thirty shillings to the elders of the priests and elders,

4. *And* quoth, I sinned, selling the blood of the sooth-fast; sooth they quothen, what *is that* to us? thou look to it.

judges of the *riding*, what was *ræht*, *right*, &c. This is not the place to censure Mr. Tooke's observations, or the paltry review of the British Critic, on the word *right*. Probably my "*extraordinary vanity*" (Crit. Rev. June 1807.) for which please to read, ten years *self-conviction*, may adventure to affirm that *law* and *truth* are connected with *Æ* through *lego* and *verè*, Lat.

¹ You would have *sold* your king.

Shaksp.

² *Humbled, lowered.*

5. & worpende tha scillingas in tempel, gewat, & thonu eode^a mith sade hine awrigde^l.

6. Tha aldor thon[~] sacerda geniomende tha scillingas cuedon, ne mot monn senda hia in temple f[~]thon worth^b blodes htis.

7. To thæhtunge thon[~] geeodon, gebohton mith thæm^c lond lum wrihta^d in bibyrignisa ellthiodigra.

8. Forthis^e geceyged wæs lond the Acheldama, lond blodes with thiosne onduord dæg^f.

9. & tha gefylled wæs, thate acueden wæs therh Hieremias thone witgu, cuoethende, & onfengon thrittið scillinga, worth thæs gibohta thone^g fro sunu[~] Israhel;

10. & gesealdon tha^h ilco in lond lumwrihtæs, sua gesette me Drihten.

11. The Hæl[~] uut[~] stoth befu[~] thone under cynige, & gefrægn hine the undercynig cwethende, thu arth cynig Judeana? cueth him the Hælend, thu cuethes.

12. & mith thy gewroegedⁱ fro[~] aldormonnu[~] sacerda, & ældra, nowiht geonduearde^k.

13. Tha cueth to him Pilatus, ne heres thu^l hu micla with thec coethas^m?

^a & thona geongende ^b & feh ^c & of thæm ^d & smithes.

^e & forthon ^f with thone longa dæge ^g & thæs the hju gebohton

^h & hia ⁱ & genithrad ^k & geondsuarde ^l & ah thu ne

heres ^m & sacas cythnessa.

5. And warping the shillings in the temple, he quitted, and thence hied and with tye jirked himself.

6. Then the elders of the priests nimming the shillings, quothen, man not might send them in the temple, for 'tis the worth of blood.

7. Then they hied to thinking, and boughten with them the land of loam-wrights for burying the heathen.

8. For this the land was called Acheldama, the land of blood to this onward day.

8. Then was filled, that quothen was thorough Jeremiah the wizard, quothing, they fanged *the* thirty shillings, *the* worth of this they boughten from the sons of Israel;

10. And *gave* the same for the land of loam-wrights, as Do-right set me.

11. But the Healing-one stood before the under-king, and the under-king arraigned him, quothing, thou art the king of the Jews? the Healing-one quoths him, thou quoths.

12. And with that he was arraigned from the aldermen of the priests and elders, he answered nought.

13. Then Pilate quoth to him, not hears thou how mickle witnessing they say against thee?

¹ Erwurgt, Germ. to *strangle, throttle*, to kill without shedding blood; wearg, Sax. furca; the criminal *jirks* himself from the ladder, and breaks his neck. Quære *spainsiv*.

14. & ne ondsuarede him to ænigum worde; suæ tha wundrade se geroefa swithe¹.

15. On thæm thonne symbel gewunade^a wæs se groefa forleorte thæm folce enne gebundenne, thone the hia waldon.

16. Hæfde uuþ tha gebundenn merne monno the wæs ahaten Barabbas, se the f̃e morthur gesended wæs ĩ carcern.

17. Gesomnadun f̃thon h̃r̃, cueth Pilatus, huetherne wallas gie ic forleto iowh, Barabbam, & thone Hælend se the acueden is Crist?

18. He wisse f̃thon tha therh æfista^a saldon hine.

19. Mith thy sæt uuþ he f̃e hehsedle, sende to him wif his, cueth, nowiht sie the & thæm sothfæste; * *
* * * * *

42. * * * * * gif cynig Israhela is, astige nu of rode, & we gelefes him.

43. Getrewed in God, gefrigeth nu hine, gif welle hine, cueth f̃thon thæt ic Godes sunu am.

44. Thæt ilco uuþ & þa morsceotho³ tha the ahongne weron mith hine, ædwioton⁴.

45. Frõ seista thoñ tid^b thiostro geworden weron of̃ alle eortho othth to huil nones.

^a & gewuna ^b & huil

¹ I have at length discovered the corresponding word, *vast*.

² Eabylnesse, Sax. Ps. xxix, 4. Evilness is connected with it.

14. And he answered him not to any word; so that the grave wondered vastly.

15. On that solemnity the grave was wonted to let forth to the folk a bounden one, the one that they would.

16. But they had then a major (*superior*) man bounden that was highten Barabbas, he that for murther was sent into chains.

17. Them therefore being assembled, Pilate quoth, whether will ye that I let forth to you, Barabbas, or the Healing-one he that quothen is Christ?

18. For that he wist that thorough enviousness they surrendered him.

19. But when that he sat on the high-stall, his wife sent to him, and quoth *to him*, nought be with thee and that soothfast; * * * * *

42. * * * * * if he king of Israel is, *let him* haste now from the rood, and we believe him.

43. He trusted in God, *let him* free him now, if he will him, for that he quoth that I am God's son.

44. The murtherers to wit, they that hangen were with him, twitted him with the same.

45. 'Then from the sixth tide darkness was wroughten over all the earth unto the ninth while.

³ The German Catholic Translation, Luther's Reformed, New, and Holland read *morder*.

⁴ The Gothic IDWEITITEDUN.

46. Ymb huil uut^a nones gecliopade the Hæl^a stefne micle, cuoethende, Heli! Heli! lema sabacthani? tha is, God min! God min! f^ahuon f^aleorte thu mec?

47. Sume thon^a ther stondende & gcherende hia cuoedon, *Heliam* ceigas thes.

48. & hræthe^a, iornende an of hiora genom^b spync^c, gefylde mith æcced, & ona sette hread, and salde him drinca.

42. Othre thon cuoedon, abid, wutu^a we gesea hwether cyme Helias gefriega hine.

50. The Hæl^a uut eft^a sona cliopade micelne stefne asende gast.

51. & heonu waghrahel temples slitten^d wæs in tuæm dælum fro^a ufawærd^a with to niotha weard & eor-thu inhroered wæs, & stanas to brocen^c weron.

52. & byrgenna untyned^f weron, & moniga lichoma halga wæra, the the slepdon arison,

53. & geeadon of byrgennum æfter erest his, cuomon in halig^g ceastræ & æd eadon monigum.

54. Centori thon^a & se the mith hine weron^h haldende the Hælend^a geseende eorth hreernisse, & gewurdon, ondreardon suithe, cuoethende, sothlice Godes sunu wæs thes ilca.

55. Weron thonne ther wifo monigo, feorra, tha

^a & sona ^b & mith thy genom ^c & spynga ^d & to borsten
^e & to sliten ^f & intuende ^g & in tha halga

46. But about the ninth while the Healing-one yclept with steven micle, quothing, Heli! Heli! lema sabach-thani? that is, my God! my God! for why left thou me?

47. Some then there standing and hearing, they quothen, this calls Elias.

48. And readily one of them running, nimmed a sponge, filled it with acid, and set on a reed, *and gave him to drink.*

49. Others then quothen, abide, see we to wit whether Elias comes to free him.

50. But the Healing-one soon after yclept *with micle steven*, and sent out *his* ghost.

51. And ho now! the waving raiment of the temple was slitten in two deals from upward even to beneathward, and the earth was reared, and the stones broken were.

52. And the burying *places* were untined, and the likenesses *of* many holy men (*viri*) they that slept arose,

53. And hied of the burying places after his arise, and came in the holy city, and to-eye *present were* of many.

54. Then the centurion, and they that with him were holding the Healing-one, seeing the earth rearness, and what was wrought, dreaded vastly, quothing, soothly this ilka was God's son.

55. There were then many wives far *off*, they that

^h & tha thither weron.

the fylgdon^a thone Hælend from Galilea geherdon him.

56. Bituih thæm wæs *Maria Magdalenesca* & *Maria Jacobi*, & *Joseph mater*, & moder suna *Zebedæi*.

57. Mith thy efern uut geworden were, cuom sum monn wlong frō *Arimathea* thæs wæs noma *Joseph*, se the^b discipul wæs thæs Hælendes ;

58. Thes com^c to Pylatus, & bæd lichoma thæs Hælendes. Tha *Pilatus* geheht ageafa lichoma.

59. & genumen wæs the lichoma Joseph in hrægle clænu *bewand hine*, F.

60. & sette thæt in byrgenne his niwe, tha aheawa in stan, & gewælde stan micel to duru thæs byrgennes, & eode.

61. Wæs thon̄ there *Maria* thiū *Magdalenisca* & othero *Maria* sittendo with thæt byrgenn.

62. Othero thon doege thyiu is mettes gearwing, gesomnadon tha aldor sacerdas & *Pharisæi* to Pylatus,

63. Cuethende Drihten eft gemyndig we aron, thæthe merra¹ he cueth geonu^d hlifigende, æff thrim dagu ic ariso.

64. Gehat f̄thon gehalda^c byrgenn oth thone thirde doege, eothe mæg^f cyme thegnas his, & hia f̄ steala

^a & fylgende weron ^b & the ^c & genes ^d & ge ^e &
thæte sie gehalden ^f tha hia.

followed the Healing-one from Galilee, hear-doing him.

56. Between (*among*) them was Mary Magdalen, the mother of James and Joseph, and the mother of the sons of Zebedee.

57. But with that even wroughten were, some man well-having come from Arimathea, *the* name of this was Joseph, he that was *a* disciple of this Healing-one;

58. This came to Pilate, and beaded the likeness of this Healing-one. Then Pilate highted to give the likeness.

59. And Joseph nimming the likeness *bewaund* it in clean raiment.

60. And set that in his new barrow that *was* hewen in stone, and wheeled a mickle stone to the door of this burying place, and hied.

61. Then there was Mary the Magdalen and other Mary sitting with that barrow.

62. Other then day, that is meats yareing, the elder priests and Pharisees assembled to Pilate,

63. Quothing, Do-right, after we reminding are, that marrer he quoth, yea now living, after three days I arise.

64. Hight therefore to hold the burying-*place* unto the third day, either his thanes may come, and they

¹ מַרְזַּי, Hebr.; MARZJAI, Goth.; amyrrer, Sax.; "Makers or marrers of men's manners". Ascham.

hine, & cuoetha thaem folce aras^a from deadũ: & bith^b
thiu hlætmosto duolu^c wyrse frō ærra.

65. Cuoeth to him Pylatus, habbath ge gehæld,
gaad, haldas suæ gie wuton tha ilco.

66. Ũt frō eodon gefæstnadon tha byrgenn, mer-
cande^d thone stan * * * * *

^a & arisa ^b & wæs ^c & hurorf ^d & gemercadon.

THE REMAINDER OF ST. MATTHEW IS NOT EXTANT IN
THE GOTHIC.

from-steal him, and quoth the folk, he beeth arose from the dead : and the latemost dulness *beeth* worse from ere.

65. Pilate quoth to them, ye have a hold, go, hold so ye wott the ilka.

66. To wit they from hied, and fastened the barrow, marking the stone, * * * * *

! DWALA, Goth. a *dullard*, a *dolt*, a *fool*; דולא, Hebr. *dolus* Lat.

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1. *Adaptation to the environment*

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— 1960 —

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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